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PRO-SLAVERY RETREAT.

From the Christian Panoply.

State of the Question.

It has been alleged that those of us who would not fall into the Garrison ranks, were the friends and advocates of slavery. Now, we are utterly opposed to slavery: this, we know is the general feeling at the North; and our brethren who charge us with favoring slavery, have borne wrong testimony against us. They do us and the cause an injury; they think to drive us into their ranks, or else to induce us to become the advocates of this moral evil. But we have done neither. We have protested against the outrageous course which Garrison has pursued, in breathing out rage and madness against the slaveholders. And now some of our brethren who once followed him, have opened their eyes to his errors, and have seceded from his ranks. A division has taken place; a separation, with no prospects of a re-union.

We very much doubt whether Mr. Garrison is a real friend to the colored man. He has points to be carried which he deems of more consequence than the elevation of the African race.

When he went to the glorious "World's Convention," in London, he was put to the trial, whether he would yield his point or stand aloof from the Convention; he did the latter. Because the English would not violate their own rules, and admit women to active participation of their debates, Garrison and his armor-bearer sullenly refused to enter the Convention. He there gave the demonstration that his own notions—the woman question—were of higher moment than consultation for freedom. Of what material advantage would it have been for three or four women to have sat on the platform and raised their voices in the debates of that body? It is said, they were the delegates from the Am. A. S. Society; but they were virtually Garrison's delegates; he had them appointed, that he might show to the world, or its "Convention," his power and sway. It was not philanthrophy, but an evil spirit, which induced their appointment. Garrison supposes that the woman question is gaining ground here and in England; but he is mistaken. A few females may for a time be so deluded as to think he is an advocate for their rights; but they will eventually see that he cares as little for their real rights, as he does for the highest good of the slave. He has designs to accomplish; and in his aim at his main purpose,—he presses in every thing that can be used for it. Now, non-resistance;—now, the woman question; and now, tee-totalism. He hopes in this way to draw in many whom he could not otherwise reach. Hence, in this State, the agents who are out to get money, not for the good of the slave, but for the support of theso men themselves, are trying to draw in some who are warm temperance men, by pretending to be desirous of advancing that cause. They are temperance men; but temperance is not now their object; money, money is what they seek. We would not raise objections to their raising money, did we not verily believe that money thus raised is perverted from its intended object. Those who give, think they are promoting the good of the slave; by such pretences, their eyes are blinded; they contribute honestly, but their money never produces an effect on the good of the slave, or of the African race. Those, who give, would do well to inquire what becomes of their money; is it applied so as to accomplish what the donors wish? Many church members contribute to them, and their money is used to pay for the services of agents for railing against the church and its servants.

Mr. Rogers, in imitation of Garrison, gives up the sacredness of the Sabbath. A few discontents, from some of the churches here, have set up a separate meeting; and thus violating their covenant vows; some honest persons are "led captive," not knowing what they do, or where this course will lead them. They will presently find themselves pitted in violent opposition to the church; they imagine they are merely opposed to the corruptions of the church, but in this they are deceived. Their leaders blind their eyes: and they will find it so; and if they are real Christians, their present course will occasion them much sorrow. They will find that in reality they are not struggling for the highest good of the black man, but against the ministry, who are the servants of the church; and thus in reality warring against the church of Christ. Whether even some of the leading men in the Garrison ranks are aware of it, we doubt. Time has been, when we saw this state of things, but could not speak fully about it, because so many of the ministers were in those ranks; and their being there was an argument that no evil design was entertained. But they have seen their position; they have come out, refusing any longer to 'touch the unclean thing'—and now we can say, fearlessly, that Garrison, (we say him, because Mr. Rogers says, he is abolition incarnate; he is incarnate, we know, but whether abolition incarnate, or something else, others must decide,) we say that Garrison is a bitter, uncompromising enemy of the church of Christ. Its institutions he hates; its Sabbaths he tramples down, and so eventually will his followers. Destroy the sacredness of the Sabbath, and you give the right hand of fellowship to infidelity. In France, when the nation by public act, declared there was no God, utterly to obliterate religious obligations from the mind, and destroy every vestige of divine institutions, they altered their weeks from seven to ten days. And so, when men have evil designs to accomplish, they assail the most prominent obstacles. To destroy the cause of Christ, you have only to overthrow the ministry, and make the Sabbath like other days, and your work is half done—yea, done. It is recollected what Garrison said in this town against one of the ordinances of the church—"*buttermilk* was sometimes used at the sacrament"! By this assertion his hostility to the ordinance was evinced; and by his slanders, and the slanders of his agents, upon the ministry, their hatred is developed. Some of these agents, we charitably believe, are honest men: we think this of brother Lewis; we believe he avoids what is offensive and injurious in his lectures. But what shall we think or say, of one who writes as Mr. Pillsbury did in the last Herald? (See his letter from Orford.)

Now, do any of our good people know what they are doing when they give money to support such agents? Are they using their property to promote the glory of the Redeemer, as much as if they gave it to the Bible, Mission, or Tract cause? Has it a good effect upon the destinies of sinners? Mr. Garrison may clap his hands in joy, not because the slave or the African race is to be benefitted; but because a class of men whom he hates is maligned. Give the power to these men, and they would level the pulpit and the ministry with the dust. What other conlusion can we draw, when we read their effusions of bitterness? It is true they transform themselves to "angels of light," by pretending to be "doing God service," in this matter. And in some some cases they "deceive the very elect": but look steadily, and the cloven foot appears.

We speak thus plainly, because the time has come when we can speak the truth, without assailing a considerable proportion of our beloved brethren in the church. They once took offence when we held up the obliquities of the Garrison school; but now they see; and seeing what they do, they have less cause to blame us for the course we have taken.

True, we have not enlisted under the banner of new organization; mainly, because we cannot relinquish our belief that Colonization at Liberia, is a benevolent enterprise; effecting more visible good than any other measure yet adopted. Its object and mode of government is vastly preferable to any English plan yet adopted; for it places the black man on a level with the white; which is not done by any other project. We heartily rejoice in every plan that promises good to abused Africa—in every thing which appears to us to place bars in the way of the horrible practice of enslaving men. And we trust God will open a way to effect this by the instrumentality of the gospel of peace. This is the only catholicon to heal human woes, and bless a world; and he who opposes the church, now enlisted in sending abroad this heavenly influence, is to be suspected as an enemy to the highest welfare of our race.

Mr. Van Buren vs. Gen. Harrison.

A Contrast—Negro Testimony.—Who will sustain Mr Van Buren in his decision, that negro testimony is good against white men? No body, but abolitionists, or the hired partizans and press of the administration, will dare to sustain it. Look at the contrast,—when Lieut. Hooe appealed to Mr. Van Buren to stay the proceedings of a court martial, on the ground of the admission of *negro testimony in violation of the law*, his Excellency rejected the application in the following terms:

"*The President finds nothing in the proceedings in the case of Lieut Hooe which requires his interference.*
M. V. B."

In the laws of Indiana, whilst General Harrison was Governor, will be found the annexed statute, excluding negro witnesses.

"Chapter 40—Page 311.

"An act regulating the practice in the General Court, and Court of Common Pleas, and for other purposes.

Sect. 24th. "No negro, mulatto or Indian shall be a witness except in pleas of the United States, against negroes, mulattoes, or Indians, or in civil pleas, where negroes, mulattoes, or Indians alone shall be parties.

"Jesse B. Thomas,
"Speaker of the House of Representatives.
"B. Chambers,
"President of the Council.

"Approved, September 17, 1807.
William Henry Harrison."

We give you these facts, people of Alabama, by which you will perceive that in every instance in which the rights of the freemen of the South have been at stake, where negroes have been concerned, Gen. Harrison is found *with us*, and Mr. Van Buren *against us*. Choose ye between them.
Huntsville Advocate.

HISTORICAL RECORD.

From the Ohio Free Press.

Rev. T. S. Kendall's Letter.

Mr. Editor:—To correct misrepresentation, and to expose the bloody spirit of slavery, I deem it necessary to publish to the world an occurrence which took place, a short time ago, in South Carolina.

In June last, I was appointed by the Associate Synod, then in session in the city of Baltimore, to visit the churches under their inspection in the bounds of the Carolina Presbytery, and there to officiate three months in preaching the gospel and dispensing ordinances. Many interesting incidents occurred during my mission in Virginia and North Carolina, which, for the sake of brevity, I pass unnoticed. On the second Sabbath of August last, I preached to the Associate church called Smyrna, in Chester District, South Carolina. Late in the afternoon, shortly before I had concluded my second discourse, the congregation suddenly gave signs of deep excitement and much uneasiness. Shortly afterwards, I saw in that direction in which the attention of the congregation was turned, a considerable body of men approaching. They came up, looked in at the door and windows—some came in, and again went out of the house. It was easy to discover, from the fierceness and wrath depicted in their faces, and flashing from their fiery eyes, which had been reddened with wine and maddened with rage, that mischief of no ordinary kind was intended. After concluding my sermon, and dispensing the ordinance of baptism, I took out of my pocket "A letter addressed by the Associate Synod to the congregations and people under their inspection, in the bounds of the Presbytery of the Carolinas." This letter, which exhibits the Synod's sentiments on the subject of slavery, and which I had been in the habit of reading and explaining, and enforcing at the end of the Sabbath's exercises, may be seen on the 29th, 30th, 31st, and 32d pages of the June number of the Religious Monitor, for the year 1840. I proposed, as usual, to read it, but all was tumult, when Mr. Miller, a worthy elder of Smyrna congregation, came up the stairs and said that I had better not read the letter, as all was confusion, and these men were determined to take me away and punish me. Being debarred from this privilege, I went on at some length to state my sentiments on the subject of slavery, the object of my mission, and the rights to which we, as a church, were entitled by the Constitution of the U. States, and the Constitution of the particular States, South Carolina not excepted.

When I came out of the pulpit, Mr. Miller requested me to remain for some time in the meeting-house, as it belonged to him, and they had no right to enter it. On hearing this, they rushed in, and amidst a storm of unbridled passion, denounced me as an incendiary, an outlaw, and as throwing firebrands among the slaves to arouse them to butcher their masters. I denied all these charges, admitted that I had taught the doctrines contained in the Synod's letter, claimed a title to the rights of a citizen of the United States, reprimanded their breach of the Sabbath, disturbance of public worship, and demanded their authority for what they were doing. If I had violated the laws of the State, I was perfectly willing to confront its tribunals, be tried by a jury of its citizens, and submit to its decisions. But without warrant, without authority, without right, save that of might, my saddle-bags were seized, and myself violently taken out of the church.

After riding several miles, our Fairfield mob called a halt, paraded their men in a circle, examined the contents of my saddle-bags item by item, took all my papers, and finally refused to return them. But here, as Providence had ordered it, they found nothing out of which they could decipher much. The Synod's letter was then read aloud, and the scene which followed beggars all description. Wrath indescribable settled in every face, curses of d—d old abolitionist, incendiary devil, infamous wretch, cowskin him, hang him up, accompanied with fearful oaths and imprecations, marked this transaction, which language utterly fails to describe. A darker scene of depravity and awful impiety, hell *will* never, *can* never, through ceaseless ages, present. Assured that my life was now at stake, and yet convinced of the integrity of my purpose and the justice of my cause, I rushed into the middle of the ring, with an appeal to their sense of honor, knowing this to be the only way by which such men can be reached, "Gentlemen, you will surely not condemn a man unheard. You have me in your power—resistance on my part would be worse than useless; but if you possess the high-minded, honorable feelings which many of my southern friends possess, you are too magnanimous to condemn and execute me, without permitting me to say at least a few words in my own defence." Several voices answered, "We want to hear nothing from a d—d abolitionist." One man, however, said, "Boys, give him a chance; don't condemn him unheard." This truly was an animating voice. It was an intimation that God Almighty was presiding over the scene, and setting bounds to man's wrath. I was permitted to speak at some length, during which time my feeble powers were, doubtless, exerted to their extent in vindicating the Synod's appointment, in sustaining their pastoral letter, in repelling the false charge of endeavoring to arouse the slaves to cut their masters' throats, in contending for the word of God, *every where*, and in claiming the privilege of a fair and legal trial, as I had violated no law of South Carolina, or any other State. This seemed to have been the means of intimidating them, lest they might bring themselves into difficulty, so far that they desisted for the present from violence. But it was the last time they permitted me to speak for myself among them.

Night had now closed around us, a fit emblem of the scene of moral darkness that was being acted under cover of its shades. Fatigued by the labors of the day, and exhausted for want of food, I was hurried on, 32 miles from the church, to the house of John Cockrell, 8 miles north of Winnsborough, in Fairfield District. There I received some refreshment, and some time after midnight was safely lodged in a little back room, which was bolted and barred, and guarded through the night by sentinels at arms. Judging by the tremor of their own guilty consciences, they thought perhaps I would attempt to escape. But I felt too strongly armed in honesty to dread such vile worms, and too strong a sense of justice in the cause of human liberty to retreat from the place which God had assigned me. "I laid me down and slept; I awaked, for the Lord sustained me."

The sun was rapidly ascending the heavens, when I was aroused, by the noise of unbolting my door, from a refreshing sleep. About the hour of eleven, A. M. the petty little tyrants of Wateree came flocking in, great and small, master and overseer, from hill and dale, rivulet and brook; like so many vultures thirsting for the blood of their victim.—After long consultation among themselves, they introduced me to a lawyer Woodward, of Winnsborough. It inspired me with fresh ardor to see the face of a lawyer, because I expected to see a man of at least some intelligence and reason; as yet I had seen little else than a pack of infatuated, base, blinded blockheads. The lawyer said he had examined the Synod's letter, and though it contained one equivocal expression, yet it did not stand opposed to the laws of South Carolina. This legal opinion is sustained by that of other distinguished individuals of North Carolina, who said that the Synod's letter contained no other sentiments than such as were held by many of the leading men of our nation—opinions which all republicans have a right to hold and to publish.

Might it not have been expected, after such a glorious triumph of principle among the unprincipled men, after a verdict of not guilty had been returned by a jurist of their own choosing, that they would at least have set me free, and, as gentlemen, have apologized for their unchristian, ungentlemanly, mobocratic deeds already done? Instead of this, they hurried me away to a deep bottom, shaded with heavy timber, and secluded from the highway by a dense undergrowth, and there covered my upper regions with a coat of tar, and overlaid with an abundance of feathers. Poor wretches, a sense of guilt disfigured their faces, for they looked like men under the gallows, and their hands trembled like aspen leaves while perpetrating the infamous deed. Their number I supposed to be between 30 and 40: the names of some of them only I learned, and I wish them to be known throughout the length and breadth of christendom; John Cockrell, John L. Young, Thomas M'Clintock, Dwight Debausk, Bell Stirling, the son of an old *worn-out* preeder, and, according to Murell's phraseology, their *stirrer*, Archibald White, formerly a minister of the Associate Church, now thrown overboard in disgrace. White was not in company with these ruffians, but they showed me a letter, bearing his own signature, which he had sent into that neighborhood some time before I had gone down, in which he stated that I was to preach in Fairfield, on the second Sabbath of August,—was preaching doctrines contrary to the laws of South Carolina, and *ought to be stopped*,—all of which were positive lies. This arch-Judas had, only a few days before, invited me to make his house my home while I remained in the region. Enraged at the Associate Synod for the unbending course of honesty which they have been pursuing, he endeavors to vent his vengeance on their missionary. Poor man, he has drowned the voice of conscience amid the lashings of oppression, and has sunk himself from the high dignity of a minister of Jesus Christ, to become the mere tool of haughty, petty, little tyrants, who now despise and curse him in their hearts. But is it so, as I have been informed, that he left his congregation in Baltimore because they could no longer endure his drunkenness? Did any of his own elders state to me the truth, when he said they had dealt with him at Steel Creek for drunkenness? Did a respectable minister of the gospel in South Carolina inform me correctly, when he says his drunkenness was notorious, and many respectable citizens, not White's enemies, but his friends, would vouch for the truth of it? The statements of such men I cannot doubt. Here is the source of this mischief, and here is the man that some honest but mistaken persons are following, I fear, to their own destruction. Such persons I would solemnly entreat to pause and reflect, and retrace their steps—can you follow and justify such a reckless spirit? Can you associate with men who would encourage or would act out such scenes of dark villainy? As well might you associate with the devils in hell. Here, too, is a just picture of the bloody features of slavery. The question is not merely whether slavery is right or wrong, or whether men might violate the laws or not, but whether the Church of God, and all others who oppose slavery, shall, without laws, be brought to such punishment as lawless men may choose to inflict. The arm of persecution is raised, and we must either submit to the haughty dictates of the infamous slaveholder, or be crushed by his power. Let the Christian, the philanthropist, the moralist, unite their energies, and this monster must wither beneath the scorching beams of light and truth; if not, it must still rear its giant form unawed, trampling our liberties in the dust, blighting our free institutions, and overspreading our happy land with moral pestilence and death.

T. S KENDALL.

Monroe Co. E. Tennessee, Sept. 7, 1840.

A Letter.

Addressed by the Associate Synod to the Congregations and People under their inspection in the bounds of the Presbytery of the Carolinas.

Dear Brethren—Being met in a Synodical capacity, we find ourselves providentially called upon to address to you a few words in the way of pastoral advice and friendly salutation. You are doubtless aware that the ministerial members of the Presbytery under whose care you have been, have abandoned the profession which they had before made in connection with the Associate Church. After having intimated their defection, those members presented themselves at our bar, when after long, earnest and tender, but unsuccessful dealing with them, in order to bring them to a sense of their sin and a return to their duty, they were suspended from the exercise of their ministry and from the fellowship of the church. This judical act, to which we found ourselves painfully shut up, leaves you, dear brethren, in some respects, like sheep without a shepherd. But whatever trying and painful consequences may result to you from this exercise of discipline, they are not, we protest, to be attributed to us, but to those whose conduct rendered it necessary. You know the divine ordinance of church government and discipline must be maintained in the family of God, or the most deleterious effects will inevitably ensue. If this hedge, which God has placed for protection around his vineyard, be thrown down, the boar from the forest will waste it out of measure.

But as the destitute condition in which you are placed by the defection of those who formerly exercised a Presbyterial supervision over you, may, by some, be imputed to our synodical action on the subject of slavery, it may be necessary to call your attention, for a little, to that matter. We feel constrained to say, that we do not consider ourselves as having made any demands of our members in the South, relative to slavery, to which conscientious Christians, acting under the constraining influence of the love of Jesus, and with an enlightened view of the whole subject before their minds, could reasonably object. What have we done? We have been saying for forty years past that slaveholding is a moral evil, pointed out as such and condemned by the word of God. To this position, we are happy in believing, that you all profess to cordially assent. We have also said that we could not allow any in our communion to be involved in this moral evil; or, in other words, that we could not tolerate any of our members in the commission of this sin against the Lord our God. And, as the essence of slavery consists in depriving a human being of his natural liberty and rights, under a claim of *property* in him, we have judicially declared that no member of the Associate Church could be tolerated in "holding a human being in the character and capacity of a slave;" that is, claiming and holding a human being as his *property or chattel*, and enjoying the avails of his unrequited labor.

But do we require, it may be asked, a *legal emancipation* of slaves on the part of those holding them? Undoubtedly we do, is our reply, when this is not rendered absolutely impracticable by civil enactments. We think the godly, conscientious and consistent Seceder will feel himself bound to do this. But in case this legal emancipation be rendered impracticable, then we think it behooves the slaveholder who would maintain a conscience void of offence towards God and towards man, to consider with himself, whether Providence be not calling upon him to arise and remove with all his household, or cause to be removed the enslaved part thereof, to one of the free States of the Union, where men are not compelled by civil enactments to continue in sin. But suppose that this step towards the performance of a high and holy act of justice, a noble and generous deed of emancipation, be also rendered impracticable from the existence of imperious circumstances, what then is to be done? We answer, if nothing better can be done, then, what we would call a *moral emancipation* should take place. And we are far from thinking that there are no cases where this is all that duty requires. By the *moral emancipation* of a slave, we mean a solemn act performed by the master, in which he declares to the slave that he had been wrong in ever holding and treating him as his property, that he now withdraws all such claim, and that so far as his interest is concerned, he regards him as free as himself. This is moral emancipation. But the master should also inform him who had before been really his slave, and who is still his slave in the eye of the civil law, of the nature and operation of that law, of the danger to which he may be exposed by remaining where he is, and of the propriety of his emigrating to a land of liberty; and in case the slave be thus minded, the master should facilitate his removal; but if he choose rather to abide in the service of one who has so generously relinquished a legal claim of property in him, he ought to be in a just and equitable manner recompensed for his labor or service, and in every respect treated as a free agent, and also as an immortal being. And, brethren, we maintain that all disastrous consequences that might afterwards arise to the slave from this kind of emancipation, can never justly be charged upon the emancipator, but upon the unjust laws of the land, or upon the delinquencies of the emancipated himself.

Thus we think that our act of 1831, which has been so much impugned by some among you, as we have heard, possesses a practical character, if its real spirit and meaning be regarded. It was only intended as a general declaration of a term of communion, under which particular cases might arise requiring the special attention and judgment of the judicatories of the church. Such cases often arise with respect to other terms of communion, and such were expected to arise with respect to this: although, with the exception of a single instance, no such cases have yet been presented to us, either for discussion or advice.

As to the requisition of *immediate* emancipation, either legal or moral, we cannot think that we have committed any error in making it, or that we have required a thing which is not required by the law of God. For if slave-holding be a sin, as we all profess to believe, it surely cannot be abandoned too soon. The divine command is, "Cease to do evil." Terms of communion, from their very nature, require an immediate compliance on the part of those who may be desirous of enjoying the privileges of the society establishing such terms, or at least so soon as those terms come to be known and understood. And yet, as before intimated, there may arise particular cases demanding the action of the church judicatories, in order to have it determined whether they fall within the meaning of the general law, or term of communion, under which they may be supposed be comprehended.

The recommendations appended to our act of 1831 were afterwards exscinded, simply because we thought that they operated as a barrier in the way of the faithful execution of that act; and particularly because a leading feature in those recommendations was found to be utterly impracticable.—We refer to the contemplated operations of an agent. As the act, therefore, now stands, we sincerely believe, that by the exercise of self-denial, the dutiful sacrificing of mere carnal interests, and an honest endeavor to obey God rather than man, on the part of those concerned, it may be complied with in its true spirit, if not in its very letter.

Thus, dear brethren, we have been somewhat minute and explicit in stating our mind to you on the subject, which, we are free to confess, is attended with many difficulties. And we are not without hopes that this "labor of love," which we are now performing for your eternal good, will be accompanied with the Divine blessing.

It has been declared unto us, brethren, that some of you are ready to make defection from your public profession,—and follow the ministers above alluded to out of the fellowship of the Associate Church. We do earnestly entreat you, in the name of the God of faithfulness and truth, seriously to consider of this matter, and diligently to ponder the path of your feet. Do we impose upon you any sinful term of communion? Do we ask of you the performance of any thing which is not in itself good and agreeable to the will of God? Do we prohibit you from the performance of any known and commanded duty? Or do we deny to you the right of enjoying any privilege to which the laws of the King of kings entitle you? On what justifiable ground,—therefore, can you disrupt the bonds of fellowship with us? Would not your defection be regarded by all men, but more especially by that God before whom we stand, as a public declaration in the face of Heaven that you prefer slaveholding, or the interests, privileges, and emoluments arising therefrom, to the duties and privileges of your profession? The Lord be judge between you and us. "But, brethren, we hope better things of you, and things which accompany salvation, though we thus speak."

And, accordingly we have made provision for sending to you an ordained brother to labor among you, for a time, in dispensing ordinances; and also for sending you other supplies, if it be found that you are ready to receive them.

Finally, brethren, we exhort you to be of good comfort, notwithstanding the trying and difficult circumstances in which you are placed; for at the evening time it may be light; and you may yet enjoy the blessed privilege of seeing your teachers with your eyes. God may ere long bring you out of "your captivity," and make your "wilderness as Eden, and your desert as the garden of the Lord." In the mean time we exhort you to stand fast in the faith. Let nothing operate upon you so as to cause you to fall from your steadfastness. We would close this our pastoral letter by wishing you grace, mercy, and peace, and by repeating to you the apostolical injunction, "Beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Transmitted by order of Synod,
Thomas S. Kendall, *Moderator.*
Andrew Heron, *Synod's Clerk.*
James Martin, } *Committee.*
Thos. Beveridge, }

SELECTIONS.

From the Liberator.

Wendell Phillips.

The following is an extract from a letter received by a friend in this city from Wendell Phillips, who is now on the continent of Europe:

I have been looking over the file of last year's Liberator, which you were kind enough to send me, and have been much interested in the discussion of the question about non-resistance and fitness for membership of the American Society, specially the communications of Lee, Birney, and Smith, and suppose they are all old matters with you, by this time; but remember I am six months behind you in papers. These arguments all seem to me based on nothing.

For instance: after quoting the preamble of the Constitution—'whereas, we believe we owe it to the oppressed, to our fellow-citizens who hold slaves, to our whole country, to posterity, and to God, to do all that is lawfully in our power to bring about the extinction of slavery'—Mr. Lee goes on to argue, "Political action at the polls is 'lawfully within our power;' therefore, we must believe that we owe it to the oppressed, &c., to act politically at the polls to bring about the extinction of slavery."—*Lib. Sept.* 6, 1839.

Very logical! Let us try this rule a little further. Giving all one's property to the cause is 'lawfully in our power.' Devoting all one's time, and becoming exclusively an agent, is 'lawfully in our power'—both will tend 'to the extinction of slavery.' Resisting the formation of new societies in Massachusetts and elsewhere, is 'lawfully in our power'—organizing a third political party is 'lawfully in our power'—therefore, every abolitionist, at least every member of an Anti-Slavery Society, is *constitutionally* bound to do them all!!

But, would say Mr. Lee, my judgment and conscience tell me it is not duty, though 'lawfully in my power,' to give all my money and time to the anti-slavery cause. I owe some to my family, some to the cause of missions, some to the church over which I am settled. My judgment and conscience tell me, that resisting the new organizations, though 'lawfully in my power,' is not duty, for, in my opinion, they will help the slave. I do not do any of these things, because I do not think they will tend to the extinction of slavery so much as others which I am doing. And still, in the very teeth of his own invented syllogism, he thinks himself a good abolitionist. Yet when the non-resistant says, "So my judgment and conscience tell me that voting, though 'lawfully in my power,' is not duty—I do not deem it Christian to use such means"—I think I am using better."

"You are then no abolitionist,' shouts Mr. Lee, 'at least, no member of the Anti-Slavery Society. Do quit the platform. Don't you see 'your tardy footsteps' hinder 'my advance!'"

If Mr. Lee is correct, the friends of a third political party have made a great mistake. That measure, like some others, has been 'shockingly mismanaged.' It is, without doubt, 'lawfully in our power' to organize such a party:—this is also 'a constitutional way' of influencing Congress; and, in the opinion of its friends, seems made of almost as much importance as voting itself. Why, then, do they not quit ringing changes on expediency, and at once affirm it to be the constitutional and moral duty of every abolitionist to unite on such a measure? Imitate Stanton at the New-England Convention, and introduce a resolution of this kind:

Resolved, That the formation of a third political party being a measure 'tending to the extinction of slavery,' 'lawfully in our power,' and a 'constitutional way of influencing Congress'—therefore, 'every member of an Anti-Slavery Society, who refuses, under any pretext, to unite in the formation of such a party, or counsels others to such a course, is guilty of gross inconsistency, and widely departs from the original and fundamental principles of the anti-slavery enterprise.'

Will Mr. Birney vote for such a resolution? His construction, I think, binds him to do so. Will he assert that every member is *constitutionally bound* to accept office when proffered him? If he refuse, will he say that these two gentlemen refuse from personal considerations, and their case would be distinguished from that of the non-resistant, because they do not, like him, preach the duty of *all* others refusing *all* office? If he should answer:—I think many, if not most clergymen, as such, ought not to enter political life—at least, they would strenuously resist any resolution affirming it to be *their duty as abolitionists*, to go to Congress whenever they could, and that any one who refused was 'self-ejected from the anti-slavery platform.' If this be so, then so far as that extensive profession is concerned, they, on Birney's construction, stand on this point, in precisely the same dilemma as the non-resistant, in regard to voting. When the clergy will pass a resolution, that any minister who refuses political office when he can use this 'constitutional way' of influencing Congress, is 'no longer entitled to membership' in the Society, (Birney's words,) then I'll begin to inquire how fit for membership is the man who refuses to use '*that other constitutional* way'—voting. Will he say that their excuse differs in its nature from that of the non-resistant's—that he would excuse any man's not voting, who was detained from the polls by weightier duties and more important engagements—the physician by the death-bed—the child ministering to a parent's need? In like manner those two brethren would go to Congress, if higher duties did not demand their time. To that I answer, shall other engagements, shall a man's *opinion* that he is better employed, be admitted as a sufficient excuse for non-performance of a moral and constitutional duty, and shall the plea of conscience be voted insufficient? This were a new kind of 'limitation of responsibility,' according to which a man who does not choose to vote may be a member, good and true:—one whose conscience will not permit him is unfit!

But waiving this, the distinction avails him nothing. He says: 'Admitting that the (non-resistants) do ask those who can conscientiously vote, to vote for the slave, it does not touch the question whether *they*, as members of the Society, are not themselves bound to vote. If it be the duty of one, it is the duty of all.'

On the same principle, admitting that those two gentlemen do ask those who can go to Congress, to go—it does not touch the question, whether *they* as members of the Society, are not themselves bound to go. If it is the duty of one, it is the duty of all, and Birney's own conclusion is, the men who can't do such constitutional duties are no longer 'entitled to membership.' The distinction is the same, indeed, as that conjured up by Leavitt between the case of the covenanter and non-resistant; which sprite was laid by Truth-Teller.—Lib. July 26, 1839.

Gerrit Smith, I think, has fallen into the same disrespect towards *A*, that captain of the alphabet. He recognizes (Lib. Apr. 24, 1840,) petitioning and voting as constitutional ways of influencing Congress. 'I shall petition,' says the non-resistant—and when a resolution is up affirming it to be our duty to use the elective franchise, said non-resistant takes the liberty to vote against it. You have no right to do so, argues Smith; 'as long as 'voting' is a 'constitutional way,' so long will it be incompetent for you, or any other person, to deny the rightfulness of asserting that it is a duty. This construction is essentially the same as Birney's, and leads, when applied to the other parts of the Conney's, and leads, when applied to the other parts of the Constitution, into all sorts of trouble. For instance: the Sostitution, into all sorts of trouble. For instance: the Society pledges itself 'to convince our fellow-citizens by arciety pledges itself 'to convince our fellow-citizens by arguments addressed to their understandings and consciences, guments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God'—that slaveholding is a heinous crime in the sight of God'—in the same general language that it lays down the duty of in the same general language that it lays down the duty of influencing Congress. Now, there are many kinds of arguinfluencing Congress. Now, there are many kinds of arguments, as there are many ways of constitutional influence in ments, as there are many ways of constitutional influence in Congress. Smith's construction binds every individual at Congress. Smith's construction binds every individual at least to assent to the duty of using *every* argument which least to assent to the duty of using *every* argument which any other abolitionist can devise. For, 'so long,' might it any other abolitionist can devise. For, 'so long,' might it be said in his words, 'as it is *an* argument addressed to the be said in his words, 'as it is *an* argument addressed to the understanding,' &c., so long it is incompetent for you, or understanding,' &c., so long it is incompetent for you, or any other person, to deny the rightfulness of using it. Now, any other person, to deny the rightfulness of using it. Now, any one who can see that the principle, that man has no right, H. C. W. lays down the principle, that man has no right, under any pretext or in any character, to exercise authority under any pretext or in any character, to exercise authority over man; and thence, if you admit it, most legitimately over man; and thence, if you admit it, most legitimately infers the sin of slaveholding. Now, suppose he should infers the sin of slaveholding. Now, suppose he should come into one of our meetings, Gerrit Smith in the chair, come into one of our meetings, Gerrit Smith in the chair, and offer a resolution, that this principle, being 'an argument addressed to the understanding and conscience,' and and offer a resolution, that this principle, being 'an argument addressed to the understanding and conscience,' and tending if admitted, to 'prove the heinous crime of slaveholding,' it was the duty of every abolitionist to use it, and holding,' it was the duty of every abolitionist to use it, and whoever refused, &c. as above, was guilty of gross inconsistency, &c. Up starts some Orange Scott with, 'Mr. sistency, &c. Up starts some Orange Scott with, 'Mr. Chairman, I cannot vote for that resolution. I must vote Chairman, I cannot vote for that resolution. I must vote against it—I think non-resistance worse than slavery!' against it—I think non-resistance worse than slavery!'

But, hark! the sonorous and beautiful voice of the Chairman: 'Hold, Mr. Scott,' 'so long as this is an argument addressed to the understanding and conscience, and tending to prove the heinous crime of slaveholding, so long will it be incompetent for you or any other person to deny the rightfulness' of using it.

But, says Mr. Scott, I object again: this is no good argument. And in any instrument drawn by men of sense, we must necessarily understand that the arguments they bind themselves to use are *sound* and *good* ones.

If I were H. C. Wright, I should reply, (though perhaps he would know a better answer,) in his mild, slow way, if I could:—Mr. President, it is *an* argument, and, on Gerrit Smith's principle, Mr. Scott cannot vote against this resolution. If, in an instrument drawn by men of sense, we are necessarily bound to regard the words 'good and sound' as inserted before the word argument, then, still more, in an instrument drawn by men of religion, are we bound to understand the words 'right and christian,' as inserted before the word 'constitutional':—and by the same right that a man objects to my kind of argument as not sound and good, and refuses to use it, do I object to his 'way' of constitutional influence as not 'right and Christian,' and consider myself excused from using it.

By the way, will Luther Lee tell us, by what right J. G. Birney refuses the nomination as President of the Anti-Slavery Society, when to accept is 'lawfully in his power;' when such acceptance is almost a necessary incident to the throwing of votes, that sine qua non to membership in Mr. Birney's view; and, when, further, Myron Holley and the committee shew by their actions how necessary they deem such acceptance 'to the extinction of slavery?'

This petty style of hair-splitting argument, which I think leads into such absurdities, reminds me of Sterne's sagacious critic: 'Why,' said he, 'betwixt the nominative and the verb, which your lordship knows should agree both in number and person, Garrick made a stop——thus—twenty seconds by the stop-watch, my lord.' 'But did no tone or gesture fill up the gap? Was the eye silent? Did you narrowly look?' I looked only at the stop-watch, my lord.' Excellent critic!!

So a certain gentleman, as he rushes 'far in advance' of Garrison, cries out to the abolitionists, 'Do all that is lawfully in your power.' Yes, they respond, all that conscience approves. 'Conscience,' replies this new leader, placing his microscope over the page, 'I see no word of that kind in the bond.'

Yes, they rejoin; but have you considered the spirit and intentions of the framers—the general scope of the instrument?—'Oh, no! I have only counted the words!'

From the Pennsylvania Freeman.

American Board and Slavery.

The American Board of Commissioners for Foreign Missions held its annual meeting at Providence, Rhode Island, about four weeks ago. Among the subjects brought before it for consideration, was its connection with slavery. The New-York Evangelist contains a full report of the proceedings, from which we gather that some members of the Board, from Western New-York, presented a memorial against the sending of agents to solicit contributions from churches which are known to uphold and practice the sin of slaveholding. The reasons on which the memorial is based are; first, that inasmuch as the slaves are admitted by southern ecclesiastical bodies to be virtually heathen, consistency forbids Christian co-operation in teaching the foreign heathen, with those who keep men in heathenism at home:—second, that the agents sent to such churches, are exposed to temptations of such force, that not unfrequently they yield to them, and feeling it for their interest to conciliate the slaveholder, they have become apologists of slavery:—third, that receiving contributions of slaveholders, being a recognition of them as brethren, and carrying with it no expression of disapproval of the manner in which their money is obtained, it goes to soothe their consciences and disarm their fears; and it thus has the practical effect of perpetuating slavery:—fourth, that the smiles of God cannot be expected upon the missionary enterprise, while it derives its means of power from polluted sources.

"The money which these churches bestow, is the price of tears, of blood, and of heaviness of heart. It is the wages of oppression; the fruit of the system which presents more points of contrast and antagonist influence to the gospel, than any other sin; which refuses the knowledge of truth to the soul; and which nullifies the marriage contract. If the Jew would not receive into his treasury the money which had been the price of blood, neither should the Christian Church carry on its enterprise with unhallowed means. Much less should it send its agents to crave the polluted gift."

The memorialists declare themselves warmly attached to the Board, and satisfied with its general proceedings.

"But they long to see it purified from the contaminating touch of this giant sin. If it has contributed to its continuance; if it has assisted in casting down the poor and innocent, it is their wish that it may now lend its aid to raise them up. They believe that either the Board should withdraw its agents from the churches which will cleave to this sin, or else instruct them faithfully and honestly to bear their testimony against it. Should this be done, the hope might be indulged that the Society, founded in piety, and watered with the tears and prayers of the Church, would be prospered of God; and thus one mighty obstacle to the benefit of the slave be effectually removed."

The memorial was referred to a committee, which reported upon it that the views it contained were entitled to serious consideration; that it was certain the Lord would not smile upon an enterprise sustained by the wages of oppression, but that great caution was needed in judging the character of actions, and the motive of those making their offerings. The committee concluded, that on account of the great practical difficulty in the way of carrying out the suggestions of the memorialists, "the Board cannot properly act upon them."

So the risk is still to be incurred, it seems, of placing the enterprise of the Board in such a position before heaven and earth, that "the Lord will not smile upon it," nor accept its sin-

ty, and shock the religious sensibilities of another; in short, that it would never be suffered by such an assembly as that about to convene in London.

Your delegates felt deeply the responsibilities devolving upon them, increased by the discretionary power to withhold their credentials from the Convention, which they received with their commission; and after much deliberation, and consultation with friends of the cause, they resolved not to present their claim to membership, until that body had expressed its decision on the subject of such claims. That decision, as you are aware, refused to women membership in the Convention.

There were, however, in that Convention, those whose interpretation of the summons to the "friends of emancipation throughout the world," included all persons who loved the slave, and desired his immediate and unconditional liberty, and who, highly appreciating their own right to participate in its deliberations, felt no inclination to deny the same right to their fellow laborers. In their eyes, the anti-slavery platform was large enough to admit the lovers of truth and freedom, of every nation, or sect, or sex, or color; and it was not because they were faithless to their principles in the hour of conflict, or lukewarm in their defence, that the genius of liberty was, on any occasion, dishonored there. Their positions were logically and eloquently sustained, and they deserve the gratitude of the friends of universal freedom, that with the eyes of the world upon them, amid storms of tumultuous opposition, and at a sacrifice of popularity and influence in the Convention, they were faithful to the right.

The exclusion of women from membership was advocated by some, in deference to the prejudices of the community; by others, in obedince to their own; and by others still, whose religious opinions taught them that such advocacy was a duty.

But, although a portion of the representatives of American A. S. Societies were thus rejected by the body to whom they were delegated, they were invited to become spectators of its sessions, and also to attend several interesting preliminary meetings, which had never before been open to women. In the discussions of the latter, they were invited to participate. Of the constant tokens of kindness which they received from their English friends, they would not be forgetful; and willingly do they testify, that if respectful attention and courtesy could, on any occasion, atone for the violation of rights, reparation had, in this instance, been fully made.

Of the proceedings of that interesting convocation, around which so many bright hopes clustered, and toward which the slave and his oppressor earnestly gazed, the one in hope, the other in fear, you have been already advised.—Made venerable by the presence of the revered and beloved Clarkson, redeeming, until the latest hour of life, the pledge of his early youth; by the pungent eloquence of the far-famed champion of Ireland's freedom, and chiefly by the glorious object which it sought to accomplish, it can never be forgotten, or regarded with indifference by anti-slavery hearts. If British abolitionists preserve inviolate their professions of fidelity to the slave, its influence will be felt throughout the American church, and the hearts of American abolitionists will be less frequently pained, and their labors retarded, by the timidity or apostacy of professed coadjutors who visit our shores, commissioned by British Anti-Slavery Societies. American Christians, too, will find something more than the *name* of abolitionists necessary to secure their reception as such, among the friends of the slave abroad.

In England, also, some influences of good have doubtless gone out from it, for by its means, the principles of a purer and more perfect freedom than exists in her social, political or religious institutions, have been disseminated.

Though for the American slave, it may not have accomplished all that his friends had hoped, enough has been done to excite their gratitude to Him in whose cause they labor, and who aids their toil; and they may rejoice in the firm belief, that, although it was not, in its own estimation, or in truth, a *World's Convention*, yet it was a Convention that shall bless the world.

LUCRETIA MOTT.
SARAH PUGH.
MARY GREW.

From the Liberator.

Letter of William Lloyd Garrison.

Boston, Oct. 13, 1840.

Mrs. Maria W. Chapman:

Esteemed Friend—As I am pledged to be present at the quarterly meeting of the Middlesex County Anti-Slavery Society, which is to be holden at Groton to-morrow, it will not be in my power to address the members of the Boston Female A. S. Society, in accordance with your invitation. Under these circumstances, the best and only thing I can do is to say, on paper, that, if it were possible for me to be in two places at the same time, it would give me the greatest satisfaction to participate in the proceedings of your meeting.

I congratulate the Boston Female Anti-Slavery Society on the fact, that, notwithstanding its demise has been "officially" proclaimed to the country, it is still in existence, animated with more than pristine zeal and courage,—devising ways and means for the furtherance of our great anti-slavery enterprise,—undismayed by the secession of treacherous friends and the assaults of open foes,—and resolved to keep the field until liberty be proclaimed throughout all the land unto all the inhabitants thereof. I congratulate the Society that it is once more a united body, having one faith, one spirit, one purpose; that the evil spirit of sectarianism has been cast out of it, and sent to 'its own place;' that though among its members are found persons of almost every religious persuasion in the land, there is, nevertheless, benevolent sympathy and true Christian charity among them all, leading them to forget all theological disputes and sectarian distinctions in the cause of suffering humanity; and that it has lost nothing, but gained much, by the withdrawal of those whose love of sect is stronger than their abhorrence of slavery.

The Boston Female Anti-Slavery Society does not need any panegyric from me, or from others, to establish its claims to the admiration and applause of the friends of emancipation universally. Its deeds shine like the stars, and are seen as clearly on the other side of the Atlantic as on this. For a time, indeed, its light was obscured by mists and vapors, but now breaks forth from a cloudless sky. In the troublous times of mobocracy, the Society stood erect, as self-possessed in spirit and dauntless in mien as though no danger were apprehended or known. At the present crisis, more searching than any that has preceded it, it is found having its lamps trimmed and burning, steadfast in its integrity, and sleepless in its vigils.

These are the times that try the souls of women, as well as men. The Moloch of slavery has, from the first, sought to frighten them from an equal participation in the anti-slavery cause, by howling about the indelicacy of their publicly pleading for their imbruted sex. Pro-slavery at the North admonishes them to beware how they travel out of their appropriate sphere, and piously quotes scripture to prove that they ought to be dumb on the anti-slavery platform, especially in the presence of men! Time-serving priests and profligate politicians are out in full cry against such of them as dare to act on the doctrine, that, in Christ Jesus, there is neither bond nor free; neither male nor female, but all are one—and if one, then not two—then not superior and inferior—then not high and low. Associated with these in the same unrighteous crusade are seen many professed abolitionists, whose clamor is more noisy, whose behavior is more outrageous, and whose spirit is more frantic, than those in whose company they are found. So hostile are they to the freedom of the soul—so determined to make their own theological interpretation of scripture the test of anti-slavery fellowship—so unwilling to co-operate in the same society, on equal terms, with all who believe in the sinfulness of slaveholding—so opposed to allowing every soul to act freely, in view of its own accountability—that, failing to carry their despotic purposes into effect, they have seceded from our hitherto unbroken ranks, organized new and hostile societies, held up to public scorn and reprobation their old anti-slavery associates, and waged a war of extermination against every anti-slavery society that recognizes no distinction in sex. The leaders in this work of mischief are the very individuals who were loudest in their approval of the course pursued by Angelina E. and Sarah M. Grimke, at the time those eminent women were lecturing to promiscuous assemblies in New-England. What do they plead now, in justification of their present schismatical conduct? *Conscience!* Where was their conscience at that period? And when have they been required to vote in an anti-slavery meeting against the convictions of their conscience? Let it be kept constantly in mind, too, that they have not left us merely that they may prosecute the anti-slavery reform in their own way, leaving their former coadjutors, in the spirit of christian toleration, to follow the dictates of their own consciences, and pursue their own measures. Had they done this, their conduct would have been far more excusable than it now is. But they have not been willing to concede to others what they are determined to enjoy themselves, namely, *liberty of conscience*. Hence, they have spared no pains to make the old anti-slavery organization detestable, and to hold it up as a dangerous body, unworthy of the support or countenance of good men! They have tried to supplant it by every means in their power, and up to the present hour their hostility is virulent in the extreme.

The effect of this abusive conduct and sectarian movement has been to purify our ranks, inspire woman with a just sense of her own equality, and advance the cause of universal reform.

There is, however, a mighty work yet to be done, and they who are not prepared to make liberal sacrifices, and encounter much reproach, and 'lip water with their tongues,' and have grown weary in well doing, had better retire from the conflict. While the spirit which now animates the Boston Female Anti-Slavery Society shall continue to dwell in it, I cannot believe that any thing will arise to induce it to forsake the cause, or compromise its principles, or sully its character. Having done so much, I doubt not it will stand, and endure even unto the end. May the God of the oppressed bless and prosper it abundantly!

With assurances of my high regard for your intellectual and moral worth, and your extraordinary labors in this righteous enterprise, I remain, dear madam,

Your grateful friend and faithful coadjutor,
WILLIAM LLOYD GARRISON.

David Turnbull, Esq. has been appointed by the Queen British Consul at Havana. Mr. Turnbull is the author of a valuable work on Cuba. His predecessor was suppposed to be a conniver at the atrocities of the slave trade.

COMMUNICATIONS.

Churches and Clergy in their true Position.

Mr. Editor:—A pamphlet has recently been issued in this State, and extensively circulated, entitled, "An Appeal for Discussion and Action on the Anti-Slavery Question;" written by the Rev. H. D. Kitchel, pastor of a church in Plymouth, Connecticut, and highly recommended to the abolitionists by Mr. Codding, State agent, as a very *logical* and correct document, and as containing the very essence of abolitionism.

In the "Appeal" there is much that is valuable and true; many errors and false positions, and much that is insidious so commingled and ingeniously inwrought, while coming from a source from which many think nought but truth can come, that it is peculiarly calculated to deceive and lead astray those who are not well acquainted with the history of the anti-slavery reform, its enemies, and their efforts and success in driving a wedge of division into our ranks.

The grand design of the "Appeal" evidently is, to afford for the churches and clergy, as a body, who have rendered themselves, by their position, the most serious obstacle to the progress and speedy triumph of our great and glorious cause, a covert from the arrows of truth, designed for the slaveholder, but intercepted and received by them, *heard deep*, while in their pro-slavery position between the abolitionists and slaveholders.

The "Appeal" is a curious and heterogeneous compound of truth and error—somewhat akin to Horace Bushnell's "ethical reasoning," and designed to prove that "the churches and clergy," as a body, are in a "*false position*," and "*opposed to slavery*." Its false positions, inferences and deductions, together with the sinister purpose which those are expecting to effect by it, who are recommending and circulating it as extensively as possible, are thought by many a sufficient reason for giving it a cursory review in the columns of the Standard. "*False position of the churches and clergy.* (page 10) Mr. Kitchel says: "I believe many, yes, the body of our churches and clergy are in a false position: I do not, cannot believe they are where they are from feelings of favor to slavery, or from lack of passive wishes for its downfall." Would to Christ, whose churches and servants they profess to be, that it was even true of them, that they are in a "false position!" Unless, however, Mr. K. would have us disbelieve our own senses, what we have seen with our own eyes, and heard with our own ears, and felt in our persons, from the eggs, stones, brickbats and clubs, showered upon us by their connivance, and the abuse which we have received directly from their mouths and hands, in revilings and persecutions, and in being thrust from their private dwellings and temples of worship, wherever we have appeared, to urge the claims of the enslaved upon their Christian sympathy and benevolence, and in being charged with "turning the world upside down," and repulsed, by the doors of their sanctuaries being closed upon us; unless he would have us believe such treatment from their hands indicative of an anti-slavery spirit—then, surely, he can hardly expect that any true abolitionist can give the least credit to his assumption, that the churches and clergy are in a false position, and hostile to slavery.—"By their fruits shall ye know them." Apologies, palliations and defences of the system of slaveholding, can no more proceed from the ministers of Christ, from Synods, Presbyteries and General Assemblies, if they are anti-slavery, than figs can grow on thistles, or grapes on thorns.

In a question of morals, involving the prosperity of Christ's kingdom, and the sum of human wickedness, there can be no "*false position*"—no neutral ground. "Those who are not for me," says Christ, "are against me;" likewise, they who are not known and read of all men, by their works and testimony, as opposed to so gross and wholesale a system of wickedness, will be, and ought to be known as sanctioning, aiding, and abetting it! There can be no false position in a moral question. A man is what his public influence is. If he is against murder, blasphemy and slavery, his influence will be felt against those crimes. What evidence does Mr. K. adduce to prove his position? None at all; and what is very unfortunate for his clients, his arguments are all against them and himself. He can hardly expect to gull us into a belief of the truth of his position, by quoting their trite asseveration, "I'm as much opposed to slavery as any man, *but*.—" As well might he attempt to prove by the same evidence that every slaveholder is in a "false position," while he continues to dehumanize, rob and murder his fellow-creatures! We must have some better proof than a simple assumption, in this day, that the churches and clergy are not pro-slavery, while those who "feel deeply over the desolations of slavery find it a forbidden topic in the desk, in the meetings of the church, in social circles for prayer, and in the religious prints,"—(page 23,) where almost every other cause is admitted—or "while the preaching of the gospel, as applicable to the sin of slavery, cannot be had, when sought at the hands of the ministry." (p. 19.) In the name of bleeding humanity, what evidence have the churches and clergy afforded us of their opposition to slavery, and of their being in a *false position?* How do they talk and preach and act? Where is their influence? Hear the slaveholders rebuking the "incendiary, fanatical abolitionists," and boasting of having the Bible and churches and clergy on their side! Hear the northern mobocracy, while they are pelting the abolitionists with clubs, brickbats, and rotten eggs, claiming the churches and clergy as joining hands with them, and with demoniac yells, charging the abolitionists with disturbing the peace of the churches and the repose of the clergy! They have never uttered "a clear-toned and unfaltering rebuke of slavery, (p. 9.) while they have been untiring in their hostility, and unremitting in their sharp rebukes to the only operative mode of opposition to slavery, expounded by constant daily clamors against ultraism, borne on the southward gale, with eloquent rattle of mob arguments and the crash of exploded temples." When have they manifested an iota of sympathy for their sister churches, whose houses of worship have been destroyed by pro-slavery mobs, or for their brethren in the ministry, who have been proscribed and dismissed by *pro-slavery churches* for their active hostility to slavery? "The truth is out and past winking down, that in the southern estimation, (and the northern too,) thanks to the two-edged character of our ecclesiastical action, the *Connecticut churches are pro-slavery!*" (p. 9.) This is a truth which might cause even angels to weep, and which cannot be doubted by any person who is acquainted with the facts in the case. Were abolitionists to style those churches and clergymen, who apologize for such an execrable system of wickedness as slavery, and who hold Christian communion with slaveholders, any thing less than *pro-slavery*, they would be guilty of putting darkness for light, and light for darkness, bitter for sweet, and sweet for bitter. With the same propriety, might the chief priests and elders, who persecuted and crucified our divine Master, be said to have been in a *false position*, and passively opposed to Judaism, as the body of the church and clergy, while they in every possible way oppose the only effective means for the abolition of slavery, and afford the main prop for its support, be said to be any thing short of *pro-slavery*. Instead of opposing slavery, "and proclaiming those truths which God in His providence called for, and when He called for them; (p 11,) instead of the churches, associations, and consociations speaking out firmly and affectionately to the southern churches in letters of rebuke—not suffering sin upon their brethren; instead of persevering in prayer, (or even offering prayer,) accompanied with consistent action at home, by which slavery had now been well nigh its end;" (p. 15,) "inaction and silence, and a guilty fraternity with bodies of slaveholding professors, never rebuked, are preferred to such action!" When urged and affectionately importuned to "open their mouths for the dumb," and "proclaim unto the people their transgressions," "the churches and pastors deemed the work; (p. 12) every avenue to the southern conscience which northern churches and clergy might have commanded, was neglected; the channels through which other sins were assailed, were shut in behalf of this; among our sins of peculiar guilt, slavery was one against which God's providence was loudly calling for action; the religious press shrunk from the work." Why! Because the churches and clergy declared they would not countenance it, if it meddled with the "peculiar institutions" of the South! "Direct and hearty anti-slavery appeals could find no utterance through the *Tract Society*." Why not! Because the subject was a very "*delicate* and exciting one," and that society would lose "the price of blood"—the contributions of those who lived on the avails of unrequited labor!

Would Mr. K. undertake to prove the Whig and Democratic parties to be in a "false position," and not pro-slavery, while they are vieing with each other for the first honor in supporting the patriarchal institutions of the South! And were he clear of clerical influence and lust of power, he would see that no class of men have exemplified a more contemptible and obsequious servility to the slave system, than the church and clergy. We must witness a general repentance, and a radical change in their conduct, with respect to so gross a system of wickedness; "we must see more than here and there a pastor, who dares, in plain Saxon terms, to speak of slavery as it is, and of our relations to it as they are—more than here and there a parish, where he would not speak thus to scowling congregations, (full of passive wishes for the overthrow of slavery,) and at the peril of his place—more than here and there a church atoning in its own estimation for years of slumber, and laying up a large store for the future, by voting over again the Norfolk Resolutions,"—before we can sanction as truth the doctrine, that the churches and clergy have made up a *false issue*, and are opposed to slavery. We have lamentable evidence that they care more about "*their place*," their place and stipend, and the peaceful slumberings of the church, than for the prosperity of the Redeemer's kingdom and the *purity of the Church*; while they are crying "*peace, peace*," and permitting slavery to enter its *pale*, and there generate its spiritual plagues.

The churches and clergy cannot be opposed to slavery, while—

1. They shut out the remembrance of the slave in their prayers to the God of the oppressed.

2. While they obstinately refuse to comply with the demands of Holy Writ, to "open their mouths for the dumb," and to "remember them in bonds as bound with them."

3. While they say to the slaveholder, guilty of the incessant and daily violation of every law and precept of God, "*Thou art righteous!*"—"*a part of the body of Christ!*" and receive them into their families, their temples of worship, their pulpits, and to their communion tables unrebuked.

4. While they say to the stolen men, women and children, made slaves by those whom Mr. K. calls a part of the body of Christ, "Slavery is sanctioned by the word of God"—"is not a violation of the law of love"—"not a moral evil," and "over which we have no control"—therefore, "be obedient to your masters"—"you are their property"—"you must not appear in the church or before the clergy, to testify against your brother when he tears you away from your wife and children, and sells them to the highest bidder in the market, or when he dishonors your wife or daughter, or when he robs you of your hire, or forbids you to read the word of God, or whips, brands, and shoots you."

5. They say to those, with "skins not colored like their own, "You are niggers!" with "black skins and a dreadful odor! against whom we have an *invincible prejudice!*" "They would be much better off in slavery, and more happy; they are naturally inferior to the whites, and ought not to enjoy equal privileges. They are made to serve in our kitchens, to stand or sit yonder, in the corner of the room, or in the negro pew, or they must go to Liberia, if they wish to be any thing." "Emancipation without expatriation would be an act of dreamy madness."

6. The church and clergy have been excited, enraged, and like the Ephesians of old, "turned upside down," and impelled by *slavocratic dictum* and madness to connive at deeds of violence upon the persons and property of those who have obeyed the voice of God and bleeding humanity—who have "witnessed the tears of the oppressed and such as have no comforter," and been moved with compassion to open their mouth for them and to plead their cause. The church and clergy, instead of shewing mercy and compassion, throw all their sympathy and "*power on the side of the oppressor*," and with him unite in branding the abolitionists as "fanatics," "incendiaries," "troublers of Israel," "*nigger preachers*," "enemies of the union," "amalgamators," "infidels," "jacobins," &c. &c. &c. While they admit slaveholders into their pulpits and ordinary places of worship, they cautiously and studiously keep out all abolitionists and the very appearance of anti-slavery and christian philanthropy.

7. Mr. K. says—"*A unity of spirit connects the southern and northern churches and clergy.*" No honest observer of the times, and of the spirit of the southern and northern churches and clergy for the last eight or nine years, can doubt for a moment the verity of Mr. K.'s assertion. In their individual organizations, General Conferences and Assemblies, what wrath, clamor, confusion, threats and resolutions, have characterized and divided them! Will any one question for a moment the spirit of the southern churches and clergy, or deny that it is any thing but a *slavery spirit?* Have not the northern churches and clergy manifested the very same spirit, when they have been excited to madness because an abolition lecturer is reported as being in town? Have they not struck hands and chimed voices with the "*baser sort*," and chafed them up to a mobocratic spirit! How have they differed in word or deed from their southern brethren? Has the spirit of Christ united the Northern and Southern Churches? Then the spirit of Christ, it may be truly said, actuates the man-stealer, the pirate, the blasphemer, the adulterer and murderer, and unites them with the northern churches and clergy. It is the spirit of slavery which unites them, of which there is every possible evidence.

8. Ecclesiastical bodies and churches declare slaveholding not "*a malum in se.*" Mr. Sprague, a Congregational minister in Hartford, said before the Hartford County Anti-Slavery Society, that the clergy of Connecticut did not believe all slaveholding to be sinful—and that was the reason they had not united with the Anti-Slavery Society. They could not subscribe to the principle of the Society, that all slaveholding was sinful. So says H. G. Ludlow, in the case of Mr. McGill and the clergy as a body.

9. The slaveholding power controls most of the benevolent institutions of the North. They have never borne their testimony against slavery, and refuse to do so.

10. All of the Northern Theological Seminaries participate more or less in the system of slavery, and are under its dictatorial and blighting influences. Witness Princeton, Lane, Yale, Wesleyan, East Windsor, Newton and Andover, where more or less of their divinity professors stand forth as the defenders and apologists of slavery!

11. Northern professors, clergymen and theological students commonly become slaveholders, and violent advocates of the system, when they go into the slaveholding States.

12. The churches and clergy, it is said, "have been thrown into," or have taken their "false position," on account of the "character of the anti-slavery action." For churches and ministers, who are to be the lights of the world, to be thrown into a wrong course of action because others act wrong, is very strange! If so, however, why have they not forsaken their false position since the *character of anti-slavery action has been changed!* One would expect that they would rush *en masse* from such an unenviable position into the arms stretched out for their relief! But the *truth is*, they are so well satisfied with their position, that they spurn the proffered assistance of *new organization* for their special benefit. Where is the church and clergyman that has manifested any opposition to slavery by coming up to the help of the Lord against the slave power and uniting with the new organizers? Are they not manifesting a fierce determination to demolish every Anti-Slavery Society and demand a sacrifice of the whole enterprise as a peace offering to the churches and clergy! Why has not the system of robbery, adultery and murder, the sum of human villanies and inhuman barbarities, ere this come to an end! The church and clergy have defended and nourished it. Why does not the anti-slavery car go forth from *conquering to conquer?* The churches and clergy have planted themselves directly in its pathway, and constitute the most serious obstacle to its speedy progress and triumph! Where is the church or ecclesiastical body that will not fellowship slaveholders, and invite them to their communion tables with their hands reeking with their brother's blood! Where is the church and clergyman that has openly and formally rebuked and excommunicated the cruel, proscriptive and anti-christian spirit, denominated *prejudice against color*, in the form of a negro pew, or exclusive administration of the Lord's Supper! Why have not the churches and clergy acted in their own way against slavery! Why have their whole forces been spent against the foes of slavery! The only true answer is, *they are pro-slavery!* and their fruits have been pro-slavery, and that continually! Then why should a professed abolitionist attempt to apologise for them and try to find a *false retreat* for them! Does Mr. K. think if he or his wife were slaves, that he could be made to believe the churches and clergy were opposed to slavery, after having witnessed such conduct with respect to them as has characterized the churches and clergy with respect to our countrymen in bonds! And does he think to make any pure-hearted, disinterested abolitionist—one who "remembers them in bonds as bound with them,"—one who prays, pleads and acts for his enslaved brethren as he would wish others to pray, preach and act for him, his wife, his sons and daughters, if they were slaves—believe that the churches and clergy, as a body, are in any other position than an actual and practical pro-slavery one! Does Mr. K. believe his own position to be a true one! One could hardly believe he did, after giving the appeal a careful perusal, and witnessing its discrepancies. His inference must inevitably be, that while Mr. K.'s predilections for the church organizations and ecclesiastical power dictated his positions at the expense of truth, his heart and christian philanthropy dictated his arguments for the refutation of his own positions. And what can be the design of Ichabod Codding, in recommending the "Appeal" to the abolitionists as one of the most important documents for our cause which has been issued! Is it not in perfect keeping with the effort which many professed abolitionists have been making to lower the anti-slavery standard,—conciliate, palliate and flatter, to gain an unrelenting and pro-slavery clergy! E. D. H.

Tales of Oppression.

No. I.

BY ISAAC T. HOPPER.

Respected Friend:—I have thought that the readers of the Standard would be interested with facts, from authentic sources, relating to the sufferings of the slaves and their efforts to escape from their fetters; and having a great abundance of such facts in my possession, I have concluded to offer them for publication in your columns. I begin with the following narrative, which I procured from the lips of a fugitive:

"I was born a slave, in Cape Francois. My mother belonged to a Mr. Leigh, and I remained in his family until I was about 12 or 14 years old. When I was about 8 or 10 years old, my master burnt on my breast, with oil of vitriol, the letters W. L. When he first applied the vitriol, I wiped it off, but as soon as he discovered that I had done so, he tied my hands behind my back, and again applied the vitriol, which made the letters above-mentioned, and which yet remain on my breast. My master died and left my mistress a widow with six children, two of whom were not more than six or seven years old. A captain of a vessel, who lived in Philadelphia and traded to Cape Francois, brought his wife with him to the Cape, and she and my mistress became very intimate; and my mistress concluded to go with them to Philadelphia. She accordingly went on board the vessel, and took me and a boy that she held as a slave, with her. In the afternoon of the day that we sailed from Cape Francois, we were hailed by an English privateer, who passed between our ship and the shore, and kept behind us until we got out of sight of land, when he came alongside our ship and boarded us. We became very much frightened, thinking it probable he would not only rob us, but murder us also; but they offered us no personal harm. My mistress gave her money to the captain of our ship, for safe keeping, and by that means saved it, as the privateer did not take any thing that belonged to him, but took all he could find that belonged to the French passengers. After staying with us till the next day after they captured us, they left our ship, and took me and two other colored people, who were slaves, with them to Bermuda; but, before they reached there, they fell in with two other vessels, which they also plundered. Some days after we arrived at Bermuda, they divided the plunder, and I was given to Thomas Hutchins, one of the officers of the privateer. I lived with him about a year in Bermuda, and was treated kindly, particularly by my master, who endeavored to seduce me from the path of virtue. Failing to accomplish his object by persuasion, he attempted to coerce me to comply with his wishes; but he did not succeed, and I informed my mistress. This greatly enraged him, and he sold me to Capt. Salter, who lived in South Carolina, and he took me home with him. I remained with him about a month, when he sold me to James Stone, who had married a widow Dobson. In about three years after James Stone bought me, he died. I lived with his widow about a year after his death, when she also died. I then fell into the possession of her daughter, Betsey Dobson, and lived with her several years, when she married Samuel Read, who died about four years ago. He had a son Samuel, a doctor, who married a Miss Brett, of Boston, and my old mistress Read lived with them. The doctor and his wife treated me kindly, when I was in the family taking care of their children; but I found very different usage when at work in the fields, and my old mistress was very severe. I was obliged every night to rub her feet, and sometimes, being weary with the labors of the day, I could not refrain from nodding, when she would kick me with great force in the breast. I was often whipped very severely, because I could not accomplish my task in the field, and my skin now bears evidence of it from my neck to my ancles.

"About six or seven weeks ago, my master went with his family to Philadelphia, and staid there about three weeks, and then went to Bristol, about 20 miles north of that city, where he remained near two weeks. As the weather began to get cool, my master concluded to return home to South Carolina, and began to make preparations for the journey. I had not been long in Philadelphia, before I made up my mind never to return to Carolina, if I could possibly avoid it; and on the evening of the 8th instant I left Bristol, hoping to find some friend who would afford me protection from the wrongs I had suffered for more than fifty years, and I was not disappointed. I have had eight children, six of whom are dead; the other two are slaves, and I expect will remain so as long as they live. I have sometimes heard the slaves talk of rising upon their oppressors and obtaining their liberty by violence, and I am inclined to think they would make the attempt, if it was not that they believe such a procedure would be inconsistent with the spirit of the gospel."

I saw the individual who gave the foregoing relation, which I penned from her own lips. I spent more than an hour in her company, as she was on her way to *the land of the free*, and where she has doubtless arrived before now. The letters on her breast, which are about an inch and a half long, and the scars on her back, &c., bear ocular testimony to the truth of her narrative. The former I have seen, and the latter were examined by a respectable female.

New-York, 10th mo. 21st, 1840.

Pro-Slavery; Sneers.

Mr. Editor:—I have cut the following paragraph from the Baptist Banner and Western Pioneer, published simultaneously at Louisville, Ky., and Nashville, Tenn.

"Tit for tat."—Our brethren in England have been manifesting great concern about the sin of slavery in this country, and have passed sundry resolutions on the subject, and have sent over recently a letter affectionately chiding us for our iniquities. But it appears that they have a *beam* or something of the sort in their own eye; for at a late meeting of the Worcester (Mass.) Association, the following resolution was adopted: "Resolved, That the very common use of wines, beer and other intoxicating liquors by our English brethren, calls for a decided and solemn remonstrance on the part of American Christians against such practice." Perhaps another 'Convention of the World' had better be called to adjust this matter. We live in fine times. Every person feels a deep interest in every one's affairs but his own; and fault-finding and evil speaking are the cardinal virtues of the age!

The above illustrates, in a very striking manner, the character of our slaveholding Christianity, which is compassing sea and land to make proselytes to *sect*, but which treats with scorn and contempt the claims of suffering humanity, and sneers at the divine principle of human brotherhood. As if the obligations of the Christian were not as extensive as the world! As if he were not solemnly bound to testify against every sin which curses the human race! It is no wonder that an editor who can see human beings degraded before his eyes to the condition of beasts, and bought and sold like bales of goods, without uttering a word of remonstrance against so foul a crime, can speak contemptuously of an effort to stay the progress of intemperance. In the same breath that he sneers at those who would aid the philanthropists of Great Britain in delivering their countrymen from a drunkard's grave, he can eulogize associations formed for the purpose of uprooting the laws and customs of those who dwell at the farthest ends of the earth! X.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, OCTOBER 22, 1840.

Anti-Slavery Convention at Worcester.

Worcester, Oct. 7, 1840.

This old "Heart of the Commonwealth" is the scene of a small, but determined and faithful gathering of Massachusetts anti-slavery. It commenced on the 6th. It is composed of the *principle* and *faith* of the lessened ranks. As our multitude disappears, it is a sublime sight to behold the devoted countenances, and hear the faithful voices, that stand by the old cause. There is something awful in the majesty of Principle. How unlike, the resolves and the discussions of our "lap-water" little band, from the rant of the great posse, that used to come together and manufacture abolitionists by the regiment, with tales of slaveholding cruelty! What has become of those manufactures! Resolved into their raw material again, or entangled in the *web* of new organization. We give a hasty sketch of the resolutions and the debating. They have declared the unworthiness of professed ministers of the gospel of the support or countenance of the people, who oppose the anti-slavery movement, or neglect to *preach to their hearers the duty of immediately enlisting in it.* Not preaching against slavery as an evil or a *sin*; not preaching occasionally against slaveholding; or praying for the slave; or even preaching against lynching men for their anti-slavery principles; but preaching the duty of their hearers immediately to enlist in the anti-slavery movement, and themselves enlisting in that movement as a grand means of evangelizing the world.—They have declared that professed abolitionists, who will countenance or support pro-slavery pulpits, or sustain pro-slavery candidates for office, are unworthy the name they bear. Resolutions have been passed strongly approving of the position of brother Garrison at London, as delegate to the "World's Convention," and as strongly condemning the temerity of those British subjects, who dared to transmute the great American "World's Convention" into an attendance on a British Committee. We call it an American meeting. We mean by it a meeting conceived in American breasts and in the breast of American abolitionism. We do not speak in a national spirit. We care nothing about nations. We do not speak reproachfully when we say, *British* British, as such, is as good as American, and perhaps better on the subject of slavery. But it was *subjection* that prepared those brethren to tyranize over that meeting, and we are glad the Convention has rebuked their audacity. We do not envy the brethren who went over from this country, and lent their aid in the construction of that meeting. They will estimate their own share in the rebuke.

The meeting is going fervidly on. Its mercury is up to old anti-slavery heat. The ancient spirit of abolitionism is kindling in sight of new organization and desertion. Perhaps these evil influences were necessary to our revival; at any rate, they are about us, and we *are* reviving. The Rev. C. W. Denison is among us. He came in under the generous, old organization resolution of invitation. He complimented, in the highest terms, the liberality of the resolution. But it was the very resolution which lets in *woman* upon the anti-slavery meeting, and which caused new organization to secede. We were glad to find that resolution *bring in* friends whom it had *carried out*. Returning is always allowable. It is always honorable. We do not taunt it. If it is in good faith, we honor and revere it. If not, as a matter of inconsistency, we note it down. No new organizationist can consistently come into any *free meeting*. He comes in without the wedding garment on. Let our seceding brethren ponder this.

Admirable speeches have been made and are making.—Voting for Harrison and Van Buren has been eloquently condemned. Noble confessions have been made. Among others, J. O. Burleigh, a young yeoman, brother of Charles, and worthy of the name, confessed his compromising his anti-slavery principles to Harrisonism, and his shame at thus having dishonored his anti-slavery character and the character of a man, and brought reproach and dishonor upon the enterprise.

Springfield.

We were interrupted in our attempt to give our readers the Worcester Convention. They must gather it as well as they can from the published proceedings. We ought to have reporters at these meetings. Speeches and remarks of great worth and beauty are lost, at all of them, to the reading world, by want of some recording pen to take them down. This we felt extremely at Springfield, where some of the most prophet-like talk fell from the lips of our small, but devoted and conquering band. The meeting commenced, in the Unitarian Church in that beautiful town, at two in the afternoon. The audience was small, but apparently very select in point of character and intellect. As many as six of the clergy of the place, we were informed, were present at the discussion of the first resolution, though no one of them took any part in it. They could not oppose it—they dared not attempt to—but they felt too little interest in its tremendous truth to say a word in its favor. Indeed, they probably felt disinclined to advocate it. They do not wish the calm of the community disturbed by its appalling allegations. There was no notice given of the meetings from any pulpit. No one of them was requested to notice them. If they were not bound to, spontaneously, seeing they were meetings in behalf of Christ's poorest brethren, and if they would have noticed them on request, then they were excusable for not giving the notices. But would they have given notice, if requested to do it? And if they had given notice in form, would they not have given it in such tone and temper and manner, as to have it operate as a dissuasive to the people to attend the meetings? Did they *want* the people to attend them? They know. We saw there the calm and scholar-like countenance of the Rev. Mr. Peabody. He witnessed the fervid discussion with all the sympathy of a marble statue. The Rev. Dr. Osgood was there—an abolitionist heretofore, but new organized—and not sufficiently interested to speak in behalf of the slave, though prompt as the advocate at the bar to rise and speak in *his own* behalf and that of his clerical brethren, when their anti-slavery interest was brought in question in the matter of pulpit notices. The Reverend pastor of the Episcopal church, who sat mute on the resolution, rose, in behalf of the ministers of Springfield, to rebuke one of the anti-slavery brethren for his presumptuous regret at their omitting the notices from the pulpit. It might arise not from their loving the cause of humanity less, but from their being jealous for the honor of the clergy more. We record the facts. They were present. A resolve was passed inviting all friendly or unfriendly to the cause of emancipation to participate in the meeting. They took no part at all. They did not feel interest enough in the question. But when one arose in which they were interested, they spoke. It was the question of their own reputation.

Very few of the inhabitants of Springfield were present at any one time. They were prevented, perhaps, in addition to other influences, by the grand Whig meeting that occurred on the 2d day of our meeting, and *enveloped* the region! They reared a triumphal arch over the main street. They inscribed it with the revolutionary professions of devotion to Liberty! They marched under it, in long procession, with drums beating and colors flying, to swell the tide of excitement that seems to be elevating to the Presidency one of the most constant enemies, in the country, to the anti-slavery cause, which is the cause of equal liberty.

Yet there was a *good deal* of attendance. Very many came, in the course of the meetings, and though they speedily retired, they heard enough to condemn the country for its slaveholding, and to awaken their own consciences, if they were not sleeping the sleep of death. Springfield is thoroughly agitated. "New organization" was fairly weighed in the balances and found wanting, in the eyes of all who beheld and heard it. We wish that ordeal of its character and purposes and tendencies could have been taken down by the reporter. It would have been enough, if spread before the people, to condemn that evil demonstration forever, and consign it to sudden oblivion. It has received a death-blow in and about Springfield.

Nathan Johnson, a colored brother from New-Bedford, presided at the last evening session, with great dignity and propriety, and it was in token of a great amelioration of public sentiment that the stately citizens of that proud and city-like place could sit patiently in an *anti-slavery* meeting with a "*nigger in the chair!*" It was a mark of the advance of our enterprise, too, that brother Johnson could be persuaded to take the chair, and to fill it with entire freedom from embarrassment. The colored man is on his way. His advancement to liberty and equality among us cannot be hindered or checked. Anti-slavery has learned him and his white despiser, that he is indeed a man and a brother. It will soon come to be every where acknowledged. Let slavery at the South keep man down much longer, if it can, beside a people here, made up of the intelligent and enterprising colored men, the spreading hosts of abolitionists, and an overawed and conscience-smitten pro-slavery community.

The third party movement underwent suitable examination and condemnation. It was shown to be a palpably immoral movement—needless at best, and inevitably tending to bring down our sublime moral agitation to a level with the senseless pageant that was worshipping without doors—the juggernaut of party.

The London Committee—the Conference—and the recreant portion of the American delegation, were duly remembered. The published proceedings in our last will show the results of the meetings.

Mr. Stanton and the Woman Question.

Mr. Birney writes home, that Mr. Stanton denies having voted for the admission of the female delegates to the Convention at London; and Mr. Stanton himself says, that Wendell Phillips places him in "a false position," when he says that he voted for the admission of women into the Convention. How false brother Stanton's position may be, we know not. That he voted for the admission of the female delegates, or against their rejection, and in favor of Wendell Phillips' motion touching those delegates, we understood was the fact, when we were at London; and we understood so from Mr. Stanton's own lips, distinctly and voluntarily so declared by him, in words addressed to us. Mr. S. says he has not time in his letter to explain the matter, and that it would take up more space than it is all worth. We assure him he can fill up all his space with nothing more important than this. It is no unimportant matter, the rejection, by that impudent committee, of delegates from the *Massachusetts and American Anti-Slavery Societies*. It is their last opportunity to do it, and their little names will get a *perpetuity* by it, that otherwise would have failed them. Henry B. Stanton is unwise to covet the reputation of having sustained them in it—especially

New Arrangement.

"A place for every thing, and every thing in its place."

Our readers will perceive that the matter of the Standard this week is arranged under several distinct heads, and upon a plan somewhat different from that which has heretofore been adopted. They will observe—

1. The "Pro-Slavery Retreat," in which it is our intention to place, from time to time, the most racy and important productions of the pro-slavery press, both political and ecclesiastical; which will serve to illustrate the Republicanism and Christianity of our slaveholding country. We expect to be able to make this department one of great interest.

2. "Historical Record." In this department we shall publish such documents as are of permanent value, and which pertain, in a peculiar manner, to the *history* of our enterprise; as for example, the proceedings of legislative and ecclesiastical bodies, &c. We hope to render the Standard, in this respect, worthy of its position as a *National* paper.

3. Communications. We call attention to this head, not because it is a new one in the Standard, but because it affords us an opportunity to solicit contributions for our columns from anti-slavery writers. Some of the ablest writers in our ranks have already given us encouragement to expect from them efficient aid. We wish, so far as possible, to give our national paper a high character for sound original matter.

4. "The Chronicle." Under this head we shall note passing events, the movements of anti-slavery societies, and such facts and incidents as will serve to show the progress of the cause. By keeping a watchful eye upon the anti-slavery and other periodicals, we shall doubtless be able to render this a valuable department.

5. General Intelligence. This head is not a new one. We notice it simply to say, that it is our determination to collect under it, in a condensed form, the most important news of the week, in order to meet the wants of those who cannot afford to supply themselves with any other paper from the great commercial city of the nation.

We have other plans, relating to the usefulness of the Standard, under consideration, of which, as they are not matured, we say nothing at present. We will only add, that it is our determination, by zealous and persevering labor, and above all, by fidelity to the cause, to make the National Anti-Slavery Standard worthy of its high position, as the chosen and favorite organ of true-hearted American abolitionists. For the present, the brother whose name appears as editor will remain at his home in New-Hampshire; in consequence of which, the labor of selecting and compiling is necessarily committed to other hands. We mention this circumstance, in order that brother Rogers may not be held responsible for matters which, from the necessity of the case, cannot be under his direct supervision.

"Extraneous Topics."

Nothing could exceed the unfairness and inconsistency of those in our ranks, who are continually crying out against the introduction of "extraneous topics," and endeavoring, on this ground, to weaken the confidence of abolitionists in the American Anti-Slavery Society. We should hardly caricature their conduct, or speak too strongly, if we were to say, that it is very much like that of the guilty person who cried "stop thief!" in order to elude his pursuers. An example of this unfairness and inconsistency is now before us. The Ohio Philanthropist of the 6th inst. contains an article, from the Cincinnati Observer, designed in part as a defence of the clergy against an attack of O. A. Brownson, (well known as a violent *anti-abolitionist!*) in which the writer groups the names of "*Garrison*, Brownson and Kneeland," represents them as "teaching" the same principles in relation to the character and office of the clergy, and refers to them, (Garrison as well as the others) as "*vicious men and fanatics*," "*infidels*," "*atheists and disorganizers*." Connected with these references are some excellent remarks respecting the pro-slavery course of the two branches of the Presbyterian church and the Methodist Conference, which, if they had stood by themselves, would have been appropriate to the columns of an official anti-slavery journal. The article, as a whole, was not published in the Philanthropist by accident. The editor refers to it in the following terms:

We commend it to the attention of our readers. It is full of solemn truth. A few expressions and allusions, unimportant to be sure, might have been omitted, perhaps, with advantage. For these, of course, we do not hold ourselves responsible.

What the "expressions and allusions" are, which, though "unimportant," "*might* have been omitted, *perhaps*, with advantage," and for which the editor does not hold himself "responsible," the reader is left to *guess!* There is no intimation whatever that they are those of which we complain. The object of the author of the article, in referring to Mr. Garrison, is sufficiently apparent. It is to make the impression that he is an "infidel," and in fellowship with Abner Kneeland! And the Philanthropist is willing to aid in making that impression upon the minds of those who have no means of ascertaining the truth! Of the monstrous injustice done to Mr. Garrison by this, we say nothing. We are looking now at the violation of our bond of union by the introduction of "extraneous topics." The object for which we are associated is, the abolition of slavery—not to build up or to pull down the clerical profession. What right, then, has the editor of the Philanthropist to aid in defending the clergy against the assaults of any man or body of men, whether abolitionists or not! What right has he to speak reproachfully of an abolitionist as an infidel, even admitting the term to be justly applied! Is it a condition of membership in the anti-slavery society, that a man's views of the clerical profession shall be in harmony with those of a sect! Is it even necessary that he should be friendly to such a profession in *any* form! As an individual, we are a firm believer in a Christian ministry; but we will never be guilty of the injustice (not to say meanness) of interrogating a fellow-laborer on the anti-slavery platform as to his views on that subject; still less will we dishonor our anti-slavery character by pointing at him the finger of scorn and reproach as an "infidel," because he exercises his inalienable right of differing from us upon an "extraneous topic." The position of the clergy in relation to our enterprise—their pro-slavery or anti-slavery character and influence—are fair subjects of discussion in our meetings and periodicals; but to assail or defend the clerical profession, as such, upon the anti-slavery platform, is a violation of the letter and spirit of the compact which binds us together as an organized body. On their individual responsibility, and in publications not officially connected with our societies, abolitionists, as well as others, have a right freely to utter their sentiments in relation to this or any other subject. The exercise of this right, on the part of some abolitionists, whose views do not happen to coincide with popular opinion, has developed in our midst a spirit of intolerance, and even persecution, which, failing in its efforts to prostitute our original associations, is running off through the channel of "new organization," which empties its turbid waters into the Dead Sea of Despotism! Give it a free passage, we say, and let no genuine abolitionist grieve that it *goes to its own place!*

Last Annual Report.

☞ All those who wish to supply themselves with the last Annual Report of the American Anti-Slavery Society, will do well to make immediate application, as only a moderate edition has been issued. Appended to the Report is the Address of the Executive Committee, on the causes of the secession—an historical document, which should be in the hands of every abolitionist in the country.

The Spirit of Slavery.—For an exhibition of the fiendish and bloody spirit of the Moloch, before which both Church and State in this country have fallen prostrate, see the letter of T. S. Kendall, in the Historical Record. Read also, in the same connexion, the admirable Letter of the Synod of the Associate Reformed Church, which led to the outburst of slaveholding malignity. Truly, that religious body is "faithful found among the faithless" pro-slavery sects of the land.

Tales of Oppression.—We publish to-day the first of a series of interesting narratives, under this head, from the pen of the venerable Isaac T. Hopper. They will be read, we have no doubt, with deep interest.

☞ Many thanks to our highly-esteemed brother Duvall for his valuable letter. It shall appear next week.

THE CHRONICLE.

Methodist Convention.—Absence from the city must be our apology for not noticing in our last the proceedings of the Methodist Anti-Slavery Convention, which was held here on the 6th, 7th and 8th inst. The Watchman says—"it was the largest and best Convention we have ever held." About 200 members enrolled their names. The meetings were all held in the McDougal street Baptist Church, the Methodist houses in the city being all closed even against an anti-slavery prayer meeting! Orange Scott presided, assisted by 8 Vice Presidents. The Secretaries were, La Roy Sunderland of New-York, W. Smith of Massachusetts, and R. McMurdy of Ohio. A committee was appointed to correspond with the editors of the Christian Advocate and Journal, (the national official Methodist paper,) with a view of ascertaining whether the subject of slavery might be discussed in that paper; as the decision of that question might have an important bearing upon the object for which the Convention was called. The reply is in keeping with the arrogant and popish spirit which has taken possession of all the great pro-slavery sects of the land. The editors insolently said, "We cannot enter into any stipulations or engagements with you in your official capacity"! The Convention proceeded at once to form a Methodist Anti-Slavery Society. Resolutions were adopted condemning the course of the General Conference, and against the reception of the money of slaveholders for missionary purposes. The President of the new Society is Rev. Cyrus Prindle, of Middlebury, Vt., and La Roy Sunderland of this city is Corresponding Secretary. The Executive Committee is located here. The objects of the Society are declared to be, "the entire extinction of slavery in the M. E. Church in America, and thereby to aid in that great national enterprise, now in successful progress, its entire extinction in the United States."

Many of the active members of the Convention have withdrawn from the old anti-slavery organizations, for reasons which we need not repeat. They profess to have been actuated by conscientious scruples, and yet they can recognize as a Church of Christ a body which sanctions slaveholding, supports the Colonization Society, and denies the right of colored members to testify in ecclesiastical trials! Wonderful inconsistency! Judging from their conduct, we must conclude that they regard the American Anti-Slavery Society as more corrupt than it would be if it supported slavery!

Massachusetts.—The sterling band of faithful Abolitionists in this State appear to be actively and zealously engaged in the cause. The annual meeting of the Bristol County Society was held in Fall River, on Tuesday last, and a quarterly meeting of the Essex County Society at Lynn, on Friday of last week. The Middlesex County Society also met last week at Groton.

The Boston Female Society held its anniversary on Wednesday of last week, and closed by a public meeting at the Melodeon in the evening, at which addresses were delivered by Abby Kelley and Wm. M. Chace. Mr. Garrison, being under an engagement to attend the Groton Convention, was unable to be present. He addressed a letter, however, to Mrs. Chapman, which was read at the meeting, and which we have copied on the preceding page. The Annual Report, from the pen of Mrs. Chapman, we understand, was a production of great interest. We hope to be able to give it to our readers next week entire.

That portion of the Abolitionists of Massachusetts who are opposed to the third party scheme, but who are nevertheless desirous of casting their votes at the next Presidential election, are now furnished with the means of making up clean tickets for themselves, with very little trouble. The last Liberator contains an ample list of names of persons residing in the several Congressional Districts, from which it will be a very easy matter for any person to select the number required by law, and thus throw a scattering vote. This list, of course, cannot be regarded in the light of a nomination, being intended simply to furnish information indispensable to those who do not wish either to stay away from the polls, or vote for either of the party tickets.

We are glad to perceive that the Whigs in the Bristol Congressional District have nominated as their candidate for Congress, Nathaniel B. Borden, of Fall River, who has been well known as an active Abolitionist, and a liberal contributor to the cause. We fear, however, that he is not sound on the question of voting for pro-slavery candidates.

John Quincy Adams has been nominated for re-election in the Plymouth District. No Abolitionist can consistently vote for him, opposed as he is to the abolition of slavery in the District. Our cause has more to fear from him than from any other member of Congress, if we except William Slade, whose past course, notwithstanding his professions of Abolitionism, shows that he is not entitled to confidence.

Our worthy friend, Samuel E. Sewall, has been nominated for Congress, in the Norfolk District, by the friends of a third party. We are sorry to see him in such a position, although we have the highest confidence in the purity of his motives.

The following paragraph is from the Boston Atlas of Friday last:

The United States Circuit Court commenced its session yesterday. The Grand Jury were empannelled and charged by his Honor Judge Story, in his usual forcible and comprehensive manner. He called their attention particularly to the African slave trade, in which horrible and murderous traffic, he was compelled to say that many of our own countrymen were yet engaged. He also eloquently alluded to the no less inhuman crime of holding out false beacons for vessels—instances of which have occurred on our coast during the past year. The Court room was filled with an attentive audience.

New-Hampshire.—The old society in this State is going forward with zeal and fidelity in its appropriate work.—Three agents at least are in the field, Messrs. Pillsqury, Lewis and French. Bro. Lewis is a colored man, and his labors appear to be attended with success wherever he goes. In a letter to the editor of the Morning Star, he says:

"There are people of warm and devoted hearts to the cause of freedom among these hills, attending to their agricultural pursuits, and they would give the panting fugitive an asylum among them, if he could break away from the grasp of the oppressor. My soul has been happy, and I am sure there is a growing interest in the cause of the slave."

The avails of the late Fair of the Concord Female Society amount to $138 51.

The Herald of Freedom of the 9th inst., contains an amusing account of the formation of a "new organized" Society in Hillsboro' County. The call of the Convention was addressed to "the friends of the Abolition Society as new organized, or who are dissatisfied with the old." *Twenty-five* persons responded to the call, *fifteen* of whom were clergymen, *three* deacons, and *seven* untitled laymen! The *Rev.* H. Moore was chosen President of the Convention, and the *Rev.* Mr. Foss, Scribe. On motion of *Rev.* Mr. Lee, it was resolved, (*seven* voting in the affirmative!) to proceed to the formation of a society. The Executive Committee chosen under the Constitution consists *exclusively* of clergymen! The Secretary also belongs to the same profession! The first resolution offered to the Convention was the following:

"Whereas, the Old Organization (technically so self-styled) has connected with the anti-slavery principles, by its papers, its agents and its official action, certain foreign and extraneous questions, which we cannot endorse, and in the prosecution of its measures *manifests a spirit which we regard as essentially anti-christian*; and whereas, by its present course, we are led fully to apprehend that *it contemplates the entire overthrow of civil and religious society*; therefore, Resolved, That we have felt solemnly bound, by our obligation to our Maker, to separate from that organization, and to form another free from the spirit, these extraneous and these apprehended designs."

This resolution was sustained in a violent speech by the *Rev.* Mr. St. Clair, but underwent some amendments before its adoption. It shows how anxious the new organization is to live on terms of *peace* with the old! It *peaceably* accuses us, wherever by its agents it can find a hearing, of connecting with the cause "extraneous questions," of manifesting "a spirit essentially anti-christian," and even of seeking "*the entire overthrow of civil and religious society*," —or, to use the language of Lewis Tappan, of raising *mutiny* on board the anti-slavery ship, and compelling a part of the crew to seek safety in the boats! and yet it would fain have us believe that it has no disposition to quarrel, or even to hold a controversy, and affects great sorrow that the old society will not *peaceably* consent to be fraternally devoured! Our readers will not be surprised to learn that *such* a Convention refused to pass a resolution declaring slaveholding to be in all circumstances sinful!

Ohio.—Judging from the Philanthropist, we should suppose that the third party scheme is the all absorbing topic of discussion in this State. Certain it is, that that paper is almost entirely filled with the discussion of the subject, pro and con. An electoral ticket for the support of Birney and Earle has been nominated. What proportion of the active abolitionists of the State will lend it their support, we have not the means of judging. Many, we fear, will vote with the pro-slavery parties. We need not say that both these classes will, in our opinion, greatly injure the cause. We go for old-fashioned abolitionism, in opposition as well to the third party scheme as to the pro-slavery course of the Whigs and Democrats.

Thomas Morris, the well-known victim of the pro-slavery malice of the Democratic party, is laboring diligently in behalf of the cause, on his own responsibility, and unconnected with any anti-slavery society. The Philanthropist speaks of him in the following terms:

Mr. Morris has always been an anti-slavery man. He was as good an abolitionist before the present excitement on the slavery question as he is now. His conduct then, as a public man on this question, was consistent, and in relation to it he has never been charged by his worst enemies with inconsistency. He made anti-slavery speeches, before there were any "modern abolitionists" to back him; and he does not require their aid now to sustain him in pursuing what believes to be the line of duty. Before anti-abolition was adopted as the fixed policy of the administration, he was in high favor with his party. His indignant protest and continued opposition to this disgraceful policy weakened his influence and insured his overthrow. He was under no special necessity, when he made his celebrated speech in reply to Mr. Clay; he might have been silent, without forfeiting his claim on the confidence of anti-slavery men, and thus have avoided giving offence to his political associates. That speech, with a single exception, was the only unqualified abolition speech delivered in Congress since the commencement of the anti-slavery agitation; and from the moment of its delivery the slaveholder marked him for a victim. Pending the election of a Senator for this State, the question was distinctly propounded to him and Judge Tappan, whether they were opposed to modern abolitionism. Had Mr. Morris consented, even now, to take refuge in an ambiguity, and evade the question, the probability is, that he would have been re-elected. He knew full well the fate which attended on an answer in the negative; but, loving honor more than office, spurning an appointment which could not be had save at the price of his independence, he answered like a freeman, and was turned out of office. From that time to this, he has been proscribed by the leaders of the party.—The brand of an abolitionist excludes him from all hope of office, which we believe he would not seek at the expense of his integrity. Taking no part in the political movements of either party, he neglects no opportunity of enlightening the minds of his democratic friends on the anti-slavery question, and vindicating the character of abolitionists. Aware, we presume, of the groundless suspicions to which his position may subject him, he is more intent on exposing the pro-slavery policy of Martin Van Buren and the democratic party, than of their antagonists, so that his movements at this time in the anti-slavery cause are far better calculated to weaken the democratic than whig party.

The Executive Committee of the "Ohio Ladies' Society," are engaged in devising and executing measures to supply the colored people of the State with competent teachers. Mr. Barber, who has labored as their agent the past year, has been engaged for a second term. They have published a report from his pen, abounding with interesting information—much of it of a very cheering character—respecting the condition and prospects of the colored population of the State. The last Philanthropist contains an appeal for funds to aid in carrying out their well-directed plans.—What would "Major Domo" Ludlow, the leader of new organization in Connecticut, say to coming under the "government" of a society of females!

Eastern Pennsylvania.—The Executive Committee have called a special meeting of the Eastern Pennsylvania Society, to be held in Philadelphia, on the 22d of December, the anniversary of the landing of the Pilgrims at Plymouth. One prominent object of the meeting is, to discuss the political duties of abolitionists, with particular reference to the settling of some plan which the Society can recommend its members to adopt in relation to political action. As the excitement of the Presidential election will then be over, it will be a favorable time for the discussion of this question.

The largest anti-slavery meeting which has been held in Philadelphia for a long time was that of the Friends' Association, at the Cherry street meeting-house, on the evening of the 7th inst. On former occasions, only one division of the house has been opened, but the audience in this instance was so large as to render it necessary to raise the partition. The cause of this unusual interest was, the expectation that James and Lucretia Mott would be present, to give an account of the London Conference, and of the state of the cause on the other side of the Atlantic. The meeting listened with deep interest to their statements, and did not adjourn until 10 o'clock.

The American Free Produce Association held its annual meeting at Philadelphia on Tuesday.

Western Pennsylvania.—The third party question is agitated with much spirit in the western division of the keystone State. The editor of the Witness (W. H. Burleigh) opposes the scheme, and it is not a little amusing to see one of the most bitter, denunciatory, and reckless writers in all the anti-slavery ranks, expressing disgust at the *tone* and *temper* of the Massachusetts Board, and affecting an extraordinary degree of amenity, dignity and candor.

The annual meeeting of the Western State Society is to be held sometime next month.

State of New-York.—Our readers have already been informed that the Eastern Society of this State has gone over to the third party. The Western Society will hold its anniversary on the 28th and 29th inst. at York Centre, Livingston Co. The friend of Man came to us last week enlarged and *typographically* "new organized." We wish it were new organized in no other respect. It is almost exclusively filled with matter relating to the third party, spiced as usual with thrusts at the Standard, Liberator, &c., because they will *not*, like itself, make the anti-slavery organization a theatre for assailing non-resistance!

Maine.—This State has no agents in the field, and we cannot discover that the abolitionists there are doing much for the cause. New organization, however, like weeds, needs no cultivation; it grows spontaneously in a sectarian and party soil.

Wm. P. Fessenden, the newly elected member of Congress from the Portland district, has written a letter to the editor of the National Intelligencer, denying that he is an abolitionist; and Mr. Smith, the defeated incumbent, has published a piteous letter in the Globe, attributing his own defeat to abolition!

Michigan.—We have not received the Michigan Freeman of late, and therefore know little of what is doing for the cause in that State. At the latest advices, however, they were waging a controversy respecting the third party. The following paragraph from the Detroit Advertiser conveys cheering information:

Noble act of liberality.—We have seldom witnessed a sight which gave us more unfeigned pleasure than one which came under our own eyes yesterday, in Jefferson Avenue. We allude to the parting scene between an aged and pious couple, Mr. Mordecai Myers and lady, from distant Alabama, and several slaves whom they had journeyed with from a southern home, and left among our Canadian neighbors,

"*Free as the winds that blow.*"

The parting words of kind advice, and the sobs of the freed men, at thus sundering the links which had so long bound them together, sunk deep into the heart of every by-stander, and should elicit the warmest sympathies of the lovers of freedom throughout the land.

The Colored American is languishing for want of support. In the last number, the editor says:

We must say to the subscribers, friends and readers of this paper, that if they do not wish to see the day when it shall cease to be, they must immediately make either some sacrifice or effort to sustain us, and increase the amount of our weekly receipts. They are now insufficient by about one half, to meet our expenses, and in this way we are getting seriously involved, the result of which must inevitably be, the destruction forever of the "Colored American." There is no other alternative, and this we must not longer conceal, however much to be deprecated it would be to a great many of our readers.

Universalist Convention.—A Universalist Anti-Slavery Convention is to be held at Lynn, Mass. on the 18th of November. We wish it were to be a Convention of *human beings*, independent of all the sects and parties in the land.

Books.

The Envoy, from Free Hearts to the Free. Pawtucket, R. I. Published by the Juvenile Emancipation Society.

This little book was prepared with special reference to the late Fair of the Society whose name it bears. A notice of it, from the pen of one of our most gifted anti-slavery writers, was copied into the Standard, a short time since from the Liberator. It is filled with the choicest matter, and deserves a conspicuous place on the table of every family where there are "free hearts" to be warmed and invigorated by anti-slavery truth. A beautiful selection from it may be found in our poetical column this week. For sale at the Anti-Slavery Office, 143 Nassau street.

Preservation of the Teeth: a Family Guide, being Familiar Observations on their Structure and Diseases; with Practical Illustrations and Engravings; embracing the modern improvements in Dentistry. By David K. Hitchcock, Surgeon Dentist, Boston. Second Edition. New-York: Gould, Newman & Saxton.

This work has been pronounced important and valuable by those who are best qualified to judge of its merits. The Boston Medical and Surgical Journal, which is certainly very high authority, has spoken of it in the strongest terms of commendation. If it were not for the danger that the lovers of tobacco would "new organize" to get rid of an "extraneous topic," we would certainly publish Dr. Hitchcock's remarks on the influence of the Virginia weed upon the teeth. Perhaps, notwithstanding, we may even venture to do so hereafter. Tobacco chewing and smoking are essentially "new organization" practices, being contrary to the original "platform," and to the letter and spirit of the human "constitution."

The New-York Observer, which has no mercy nor sympathy for three millions of slaves in this country, to use its own language, is "devoting considerable attention to British slavery in various parts of the world." The only object at which it appears to be aiming is, to weaken the force of the rebukes administered to us by English abolitionists for our slaveholding. A worthy purpose, truly, for a religious paper, in a land where the sighs and groans of suffering humanity are wafted on every breeze which plays upon her hills or sweeps through her valleys! Mark! we find no fault with the Observer for exposing the cruelties of British oppression. We condemn it for not, at the same time, lifting up its voice, as British abolitionists are doing, against slavery at home. The Observer, probably, has more *subscribers* among the slaveholders of the South, than among those of British India; and this will account for its silence and connivance in the one case, and its flaming zeal in the other.

Pro-Slavery Retreat.—We have honored with the *first* place in the new territory which we have set apart for the exhibition of pro-slavery literature and morality, an extraordinary article, (if any production of the pro-slavery religious press in these times can be said to be extraordinary,) from the organ of New-Hampshire Congregationalism, the Christian (!) Panoply. We make no comments, but simply ask our readers to observe how completely new organization and pro-slavery are united in their charges against the old and faithful pioneer associations. They have one spirit and one language, and are making common cause in their opposition to genuine abolitionism.

The Soul of Poetry.—We know not when we have seen a finer specimen of anti-slavery poetry than that which we publish this week from the pen of the youthful George S. Burleigh. He strikes the Lyre of Freedom with a master hand. We ask him, for the sake of the cause, to contribute directly to the columns of the Standard. We would also extend the same invitation to all the bards in Freedom's persecuted ranks.

☞ Will the editor of the Philanthropist send us a copy of Mr. Barber's Report in relation to the colored people of Ohio? We shall also be greatly obliged to the editor of the Friend of Man, if he will send us a copy of his speech on the "hard times."

Manhattan Anti-Slavery Society.

The first Annual Meeting of the MANHATTAN ANTI-SLAVERY SOCIETY will be held in Asbury Church, on Tuesday next, the 27th inst., at 7½ o'clock in the evening. Addresses will be delivered by Charles C. Burleigh, and others. A general attendance is requested.

A meeting of the Society will be held at 7 o'clock, to elect officers for the ensuing year.

GENERAL INTELLIGENCE.

Fifteen Days Later from Europe.

By the arrival of the President at this port, and the Acadia at Boston, we have fresh intelligence from Europe. The Acadia left Liverpool on the 4th, and made the passage to Boston, including a stay of 10 hours at Halifax, in 12 days and 17 hours. The President, which left London four days earlier, was 17 days on the way, and did not arrive until the news by the Acadia had been transmitted from Boston to New-York and re-printed! The President brought 140 passengers, and the Acadia 92.

Capt. Fayrer has been dismissed from the command of the President, in consequence of dissatisfaction of the Directors of the British and American Steam Navigation Company. The correspondence between the President of the Company and Capt. Fayrer was communicated at a meeting of the friends of the latter, and published in the London papers.—The communication to Capt. Fayrer expressed the great disappointment and surprise of the Directors at the result of the President's voyage out and home, which they considered "most disastrous, and sufficient to condemn the vessel and all connected with her!" They thought that she ought to have made the voyage from New-York in fourteen days, at the outside, and considered that her not making the passage in that time reflected "any thing but credit on the way in which she had been sailed."

Important from China.—A letter dated Bombay, July 23d, 9 p. m. states that an express had arrived from Calcutta, bringing intelligence that news from China had been received there of the arrival of part of the expedition in the Canton river, and of the total destruction of the forts of the Bocca Tigris. The truth of the report was not doubted.

A correspondent of the London Standard gives the following additional particulars:

"After the vessels had destroyed the forts of the Bogue at the entrance of the Bocca Tigris, some troops and seamen were sent on shore to put them in a state of defence against the Chinese. The expedition then proceeded towards Whampoa, having pressed two Chinese pilots; but on reaching Second Bar, the passage for large vessels was impeded by the Chinese having taken the precaution to sink some large junks; however, the smaller vessels and steamers will almost immediately proceed with a strong military force to raze Canton to the ground."

Death of the Princess Augusta.—The Princess Augusta expired at seventeen minutes past nine o'clock, Sept. 22d, at Clarence House, St James's, after a long and very trying illness, which her Royal Highness bore with the utmost patience and meekness. Her Royal Highness was in her 72d year, having been born on the 8th November, 1768. She was the sixth child and second daughter of George III. and Queen Charlotte.

Beyrout has been destroyed by Commodore Napier after a bombardment of nine days.

The King of Holland has abdicated—rumor gives as his motive his desire to form a matrimonial alliance, which was distasteful to his subjects.

The state of commerce and trade appears to be improving. Heavy rains in the North have injured in some degree the harvest, but the crops have generally turned out well.

Cotton was firm at former prices—and other important articles of commerce were looking up. Money was rather scarce.

DOMESTIC.

Elections.

Maryland.—The full returns from this State show a Whig triumph. The vote is largely above that of any former year, and the Harrison majority is about 2,500.

Georgia.—Returns from 68 of the 93 counties in this State, show an aggregate majority of 5,570 votes for the Whig Congress ticket. The 25 counties not yet heard from will probably reduce this majority 2,000. The Whigs have a majority thus far of 12 in the Senate, and 42 in the House: 31 Senators and 51 Representatives remain to come in. A U. S. Senator is to be chosen this winter for six years, in place of the Hon. Wilson Lumpkin, V. B. whose term expires on the 4th of March next.

New-Jersey.—The election in this State—for members of the Legislature and Sheriffs only—commenced on Tuesday and closed on Wednesday of last week. The Whigs appear to have elected their tickets in 13 of the 18 counties, giving them the ascendancy in the State, and enabling them to elect their Governor and other State officers, as also a Senator for six years, in place of Hon. Gerrit D. Wall, V. B.

Pennsylvania.—An election for members of Congress and the State Legislature occurred last week. Returns have been received from 54 counties, which show a majority of 5,005 for the Democratic party in the popular vote. This, however, is a decided gain for the Whigs. The Whigs have a majority of 7 in the Senate and 2 (probably) in the House. Last year, the Democratic party had a majority of 1 in the Senate and 36 in the House. The Whigs have elected 13 members of Congress, and the Democrats 15. In the present Congress, the State is represented by 17 Democrats and 11 Whigs. Whig gain 2.

Ohio has gone for the Whigs by a large majority. Returns from 65 counties give Corwin, the Whig candidate for Governor, 39,612 votes, and Shannon, the Van Buren incumbent, 20,031. Majority for Corwin, 19,587; showing a Whig gain since 1838, (the last gubernatorial election,) of 24,799, when the V. B. majority was 5,727,—13 counties to be heard from. The Whigs will have a large majority in both branches of the Legislature. The Representatives to Congress, as far as heard from, stand 12 Whigs, 5 Democrats; 2 districts to be heard from.

Items.

The Amistad Captives.—Several of these people having expressed a desire to be placed in private families, that they might more rapidly acquire our language and learn some of the customs and arts of civilized life, Mr. L. Tappan petitioned Judge Thompson to grant them this privilege, offering security for their appearance. This petition being rejected, the Committee have petition the Court to put into their custody the four children and Kinna, the man who has made the greatest proficiency, and they offer to give bonds for their appearance and to support them without any expense to the United States. This request is still in the hands of the Judge, but will probably be granted. We think so, because His Honor observed at the time the first petition was presented, that he should take into account the matter of expense to the government, and he has advised the District Judge to reduce the allowance for the support of the Africans fifty per cent—intending, if the Marshal declines keeping them at this price, to put them into the custody of the Committee, if they choose to take them on these terms. The Committee state as reasons for their second petition, that it is important that Kale, the boy, and Kinna should have special instruction given them, to qualify them to act as interpreters, James Covey being about to return to Sierra Leone; and that the three girls are much behind all the others in learning in consequence of their having been kept as scullions in the Jailor's kitchen.—*Hartford Observer.*

Intemperance in Russia.—Nearly a fourth part of the revenue of Russia is derived from the sale of spirits. This sale is kept entirely in the hands of the imperial government. The out-spread wings of the Russian eagle are over the door of every gin shop in every village throughout that vast empire. Brandy is the only spirit of which travellers make mention. Mr. Pinkerton calculates that "the enormous quantity of eighty-two millions of gallons of brandy alone are drank every year by the peasantry of that empire." The population being over sixty millions, it amounts to one gallon and a third for each person. In Scotland, however, it must be remembered, that parliamentary returns give *three* gallons of spirit as the average quota of every man, woman and child throughout that part of the realm.—*Boston Recorder.*

Our Claims upon Mexico.—It is stated in the Intelligencer, that very little progress had been made by the Joint Commission under the treaty with Mexico, for the adjustment of claims of citizens of the United States against Mexico, before their adjournment for several weeks, which took place some days ago. The claims of American citizens for spoliations under this treaty, amount to four millions of dollars.

Gale on Lake Erie.—The steamboats that were out during the late gale on Lake Erie, and for which some apprehensions were felt, came through the upper lakes and arrived safe at Buffalo.

J. J. D'Wolf, Esq. United States Consul, at Sydney, C. B. (who came passenger in the brig George, arrived at this port this morning,) reports that on the day he left, information was received of the loss of an American ship, bound to Sydney, on Scotari Island, on the night of the 3d inst. and that the officers and crew, with 2 or 3 ladies who were on board, had reached "Main a'Dieu," and would go thence to Sydney. The name of the ship he had not learned, but she is supposed to be the Apollo or Sarah and Caroline, as both were daily expected at Sydney, from Europe.—*Bay State Democrat.*

Agricultural Fair.—On Thursday, the 5th day of November next, an Agricultural Fair, Cattle Show and Ploughing Match, for the County of Hartford, is to be held at Hartford. Premiums are offered for the best cultivated farms, the best working cattle, the finest train of working cattle from any town, for the best bulls, cows, fat cattle, sheep, swine, and horses. Also, for the best implements of husbandry, products of the farm, dairy, silk, &c. The premiums range from two dollars to thirty dollars.—*Conn. Obs.*

The Norwich line, from New-York to Boston, is well patronized, and the addition of State Rooms to the former excellent accommodations of the Charter Oak, make her equal to the Massachusetts in comfort. In speed she is superior. A new steamer of the first class is building for the line, and will be put on in the spring.

From Florida.—The Apalachicola Gazette of the 3d inst. says: We learn that a few days since, Captain Bailey captured, in the vicinity of St. Marks, a negro who formerly belonged to the Indians. This negro states that the Indians intended attacking St. Marks and Port Leon the first full moon, and he was sent by five Indians to examine their situation. He says the Indians intended to have attacked Madison a few weeks since, but were prevented by the constant firing of guns by the citizens, who, it seems, suspected their intention, and did it to intimidate them. The Indians in that section, he says, number several hundred, and among the party to which he belonged, two white men were connected and a number of Creek Indians, and he himself belongs to the Creeks, and was at the burning of the Roanoke.

Young Men's National Temperance Convention.—It strikes us that the time has now arrived for the young men of our republic to take up the temperance reformation, and lend to it the impulse of their enthusiasm. Thus aided, this high and holy enterprize would move onward with a momentum perfectly resistless.

With a view to combining and organizing the young men of our republic as a body in this cause, we have thrown out for consideration the propriety of calling at no distant period a Young Men's National Convention. We again make the suggestion, and we shall hereafter, as occasion serves, add our reasons for thinking that the interests of the cause demand it.—*Olive Leaf.*

Loan for the Public Works.—We learn from the Albany Journal, that the loan for one million five hundred thousand dollars for the enlargement of the Erie Canal, for the Genesee Valley Canal, and for the Black River Canal, for which proposals were advertised to be received, was taken by the following banks at the rate of 91 dollars for each hundred dollars of a five per cent stock, payable in 1858:

Mechanics' and Farmers' Bank, Albany,	$600,000
New-York State Bank,	600,000
City Bank of Albany,	100,000
Canal Bank do	100,000
Commercial do	100,000
	$1,500,000

Member to Congress from Boston.—Hon. Robert C. Winthrop has been unanimously nominated to fill the vacancy occasioned by the resignation of Hon. Abbot Lawrence, by the Whig County and Ward Convention. He has also been selected as the Whig candidate for the next Congress.

The Fisheries.—The Yarmouth Register states that the fishermen have met with very unequal success this season. Of the mackerel fishermen, a very few have made good voyages; some have done fair, but a large number have realized but a little more than enough to pay their outfits, and others have not met their expenses.

The quantity of cod taken is less than last year. It is estimated that the number of quintals taken by the Massachusetts and Maine fishermen, is one third less than last year.—*Evening Transcript.*

Subject of Retrocession.—Official Returns of the Commissioners appointed by the Common Council to hold the polls in the several Wards of the Town of Alexandria, on the 5th of October, 1840, to take the sense of the People, on the subject of Retroceding the Town and County of Alexandria to the State of Virginia:

	For Retro'n.	Against Retro'n.
First Ward,	166	27
Second Ward,	138	43
Third Ward,	156	53
Fourth Ward,	141	35
	601	158
	158	
Maj'y for Retro'n,	443 in the Town.	
The Vote in the County was		
For Retrocession,		5
Against Retrocession,		53

Vermont.—The Legislature of Vermont convened at Montpelier on the 8th inst. By a letter in the Boston Post, we learn that the official vote for Governor is as follows:

Jenison, Whig,	33,435
Dillingham, V. B.	22,637
Whig majority,	10,798

The Whigs have a majority of more than a hundred in the House, and a still larger majority in proportion in the Senate. Carlos Coolidge is Speaker of the House. A short session is anticipated.

College Expenses.—From tables in the American Almanac, it appears that there are in the United States one hundred Colleges and Universities, the annual expenses at the principal of which, exclusive of board, are as follows:—Dartmouth College, $40 24; University of Vermont,—$30 50; Middlebury College, $35; Harvard University, 93; Williams College, $36; Amherst College, $51; Brown University, $63; Yale College, $54; Washington College, $52 50; Wesleyan University, $47 25; Union College, $43; Hamilton College, $41 50; Hamilton Literary Institution, $34; Geneva College, $44; New Jersey College, $60; Dickinson College, $44; University of Virginia, $98; North Carolina University, 58; Western Reserve College, $27 50.—*New-Yorker.*

Temperance in Providence.—A correspondent in Providence, R. I., writes to the editor of the Olive Leaf as follows:—I have the unspeakable satisfaction to announce that on the last Sabbath, Oct. 4th, in this city, a successful movement was made, as the first step in the great Irish temperance reform, which we trust, is yet destined to extend its blessings to the oppressed and suffering Irish population throughout the new world, as it has already in the old.—Agreeably to previous notice, the Rev. Mr. Curry, Pastor of the Catholic Church in Providence, proposed to his people the formation of a Temperance Society, and on presenting the pledge last Sabbath, *three hundred and thirty* voluntarily came forward and signed the pledge.

Slaver Catharine.—In discharging the cargo into the Custom House Stores, under the direction of the British Consul, there have been found one hundred and fifty pairs of iron manacles for the feet of the slaves.—*N. Y. Commercial Advertiser.*

Chillicothe, Ohio, Oct. 1840.—As respects the present condition of this Western country, I can tell you that as a whole it never was in a better situation. Large and abundant crops, good government, and peace at home and abroad, have made it so. The people were never better fed, better clothed, and better housed, than now. All who are willing to work are employed, and the wages paid never, since this was a country, bore so high a proportion in comparison with the prices of the necessaries of life.

Negro Revolt.—On Saturday last, several negroes belonging to Mr. Green's plantation in Anne Arundel county, Md., refused to obey the overseer, and threatened to murder Mr. G.'s family. The police were summoned, and meanwhile the negroes armed themselves with scythes and clubs. The officer received a severe wound from a scythe. The whites were obliged to fly; the negroes pursued them, and they were saved only by the fleetness of their horses. The negroes, with one exception, have been arrested.—*Baltimore Sun.*

[By request.]

Emigration to Hayti.

☞ Various inducement have been lately held out to the free people of colour of the Uunited States to cause them to emigrate in search of such natural rights as have been withheld from them in the country of their nativity.

For the National Anti-Slavery Standard.

Health.

O what can a man do, deprived of his health!
He may live in a palace, mid mountains of wealth,
And his bed may be curtained with damask and gold,
And his will and his wish be alike uncontrolled.
His gilt-mounted coach may drive up to the door,
And he, pillowed within it, behind and before,
May dash off in splendor through park and o'er lawn,
Chasing gaily before him the deer and the fawn.
On the brow of a hill, he may draw up his reins,
And survey with delight, his extended domains;
And his eye may stretch forth over vineyards and bowers,
Where, clustered profusely o'er banks of sweet flowers,
Hang the choicest of fruits in maturity's prime,
And he inwardly say to himself, "These are mine."
Yes, more than all this, (if for more he could sigh,)
Might be granted to surfeit his soul and his eye;
And then sum it all in one heap, and quadruple
The whole, it will not overbalance one scruple
Of natural, vigorous, sweet, pure, bright health,
Which cannot be purchased by kingdoms of wealth.
O give me the radiant glow, and the flush
Of life's morning hour, when warm feelings gush
In freshness, and glory, and virtue, and love,
As from fountains of goodness and mercy above.
I would not exchange it for all else beside,
That floats on Earth's transient and changeable tide.

But disease of the body, 'tis said, oft inspires
The inward, immortal, and spiritual fires,
To send forth a fervid and life-giving heat,
Which beams with instruction and counsel replete.
When thus the great Wisdom that rules over all,
May be pleased to commission disease to recall
The wanderer back to the fold of his grace,
Let murmurs be mute, and be banished each trace
Of repining and peevish and sad discontent;—
O then, let the warning be weighed, and repent

There are those who have learned, that affliction is not
Inconsistent, always, with the happiest lot.
Sweet pleasures there are, with scarce any alloy,
In the absence of health, which we all may enjoy;
When, retired and tranquil, the heart may repose
On Him from whom every beneficence flows.

God designed, in his goodness, that Health should be ours,—
That our pathway on Earth should be strewed with sweet flowers;
And *his* be the fault, who despises the terms:
Let Death, premature, give his flesh to the worms.
Conditions as plain as the sun at noon-day,
Speak forth in all nature: these, let me obey.
I would not be pampered, and rich, and diseased,
To ride in a gilt-mounted coach when I pleased,
And have servants to fly at my word of command,
For all the dear treasures that burthen the land.

O give me a cottage, with straw for my bed,
And a pillow of green forest leaves for my head;
And give me an axe, and a spade, and a plough,
And, trust me, bright health shall be stamped on my brow;
And my wife and my children shall share in my toil,
And we all will abide by the fruit of the soil.

Invalid.

New-York, 6th month 23d, 1839.

From the Envoy.

The Holy War.

BY G. S. BURLEIGH.

"Let an abolitionist come within the borders of South Carolina; if we can catch him, we will try him, and *notwithstanding the interference of all the governments on earth, including this Federal Government*, WE WILL HANG HIM."

Senator Preston of S. C.

"Slavery, as it exists with us, we deny to be an evil, and we regard those who are now making war upon it, in any shape, or under any pretext, as furious fanatics, or knaves and hypocrites; and we hereby promise them, upon all occasions, which may put them in our power, the fate of the pirate, incendiary, and the midnight assassin."

Citizens of Camden, S. C.

"The northern people will never sacrifice their present lucrative trade with the South, so long as the HANGING of a few THOUSANDS will prevent it."

Richmond Whig.

Why rages the South, mid her bright, sunny rills,
Where the bondman, unheeding, is bent to the sod?
Why scowls the stern North, on her rock-seated hills,
As the spirit of Freedom is moving abroad?
Ah! vainly they trust, in their arrogant pride,
They can turn back the Truth in her conquerless tide,
While onward she rushes, majestic and free,
Like the Amazon's wave, as it sweeps to the sea.

Let them bind, if they will, the swift clouds as they run—
The storm-bolt—the whirlwind—the tempest of hail—
Turn back the red light to its home in the sun—
Stay the ruin that rides on the wing of the gale;
But they never shall bind, with a tyrant's command,
The Spirit of Freedom gone forth in our land,
Or fetter the Truth, as she moves through the world,
With her hand to the sword, and her banner unfurled.

The war cry of Liberty bursts on the ear:
Her legions are charging with fetterless speed;
Yet not in the strength of the bucklar and spear,
Or the prancing, in pride, of the iron-hoofed steed.
The weapons of death are flung down to the sod,
And the Truth in its pureness, made mighty by God
To trample the minions of error in dust,
Is their van-guard—their rear-ward—their strength, and their trust.

And shall the oppressor, uprising in wrath,
Turn back that free spirit, fast hurrying forth,
Like an angel from heaven on her merciful path,
To raise the poor bondman now crushed to the earth!
O never! for lo, tis the hand of the Lord,
That guideth that Spirit unerring abroad,
His arm that is stretched o'er the perishing slave,
From the power of the cruel and haughty to save.

The hireling may prophesy falsely for gold,
And the traitor turn back from the field of the fight;
The shepherd sleep on, with the wolf in the fold,
While the watchmen of Zion tell nought of the night,
And the "chivalric Southrons" rise up to their aid,
With halter and faggot, with rifle and blade;
But vainly are lust of dominion and pride,
To check the strong impulse of Freedom allied.

Her course is resistless, her triumph decreed;
Though the priest and the Levite pass by and are dumb,
On her errand of mercy to man she shall speed,
Till the day of his perfect redemption hath come,
While the blackness of darkness its banner shall wave,
And the "damned howl the requiem" o'er Tyranny's grave;
And the last galling chain, on that terrible day,
In the breath of God's wrath shall be melted away.

Plainfield, Ct., 1840.

MISCELLANEOUS.

From Thiers' new work, entitled "The History of the French Revolution."

Trial of Louis XVI.

It was about half-past two when Louis appeared at the bar. The mayor and Generals Santerre and Whitengoff were at his side. Profound silence pervaded the Assembly. All were touched by the dignity of Louis, by the composure of his looks, under so great a reverse of fortune. The deputies of the centre and the Girondins were deeply affected. Even St. Just, Marat, and Robespierre, felt their fanaticism fail them, and were astonished to find a man in the King whose execution they demanded.

"Be seated," said Barrére to Louis, "and answer the questions that shall be put to you."—Louis seated himself, and listened to the reading of the *acte énonciatif*, article by article. All the faults of the court were there enumerated and imputed to Louis XVI. personally. He was charged with the interruption of the sittings of the 20th of June, 1789, with the bed of justice held on the 23d of the same month, the aristocratic conspiracy thwarted by the insurrection of the 14th of July, the entertainments of the life-guards, the insults offered to the national cockade, the refusal to sanction the declaration of rights, as well as several constitutional articles; lastly, all the facts which indicated a new conspiracy in October and which were followed by the scenes of the 5th and 6th; the speeches of reconciliation which had succeeded all these scenes, and which promised a change that was not sincere; the false oath taken at the Federation of the 14th of July; the secret practices of Talon and Mirabeau to effect a counter-revolution; the money spent in bribing a great number of deputies; the assemblage of the "knights of the dagger" on the 28th of February, 1791; the flight of Varennes; the fusillade of the Champ de Mars; the silence observed respecting the treaty of Pilnitz; the delay in the promulgation of the decree which incorporated Avignon with France: the commotions at Nimes, Montauban, Mende, and Jalés; the continuance of their pay to the emigrant life-guards and to the disbanded constitutional guard; the insufficiency of the armies assembled on the frontiers; the refusal to sanction the decree for the camp of twenty thousand men; the disarming of the fortresses; the tardy communication of the march of the Prussians; the organization of secret societies in the interior of Paris; the review of the Swiss and the troops composing the garrison of the palace on the morning of the 10th of August; the doubling of that guard; the summoning of the mayor to the Tuileries; and lastly, the effusion of blood, which had been the consequence of these military dispositions.

By refusing to admit as natural regret for his former power, every point in the conduct of the King was capable of being turned into a crime; for his conduct was but one long regret, mingled with some timid efforts to recover what he had lost. After each article the president paused and said; "What have you to answer?" The King, always answering in a firm voice, denied some of the facts, imputed others to his ministers, and constantly supported himself upon the constitution, from which he declared that he had never deviated. His answers were all very temperate; but to the charge, *You spilt the blood of the people on the 10th of August*, he exclaimed with emphasis: "No, sir, no; it was not I!"

All the papers were then shown to him, and, availing himself of a respectable privilege, he refused to avow part of them, and disputed the existence of the iron chest. This denial produced an unfavorable effect, and it was impolitic, because the fact was demonstrated. He then demanded a copy of the act of accusation and of the other papers, and counsel to assist him in his defence.

The president signified that he might retire. He partook of some refreshment provided for him in the next room, and then getting into the carriage, was conveyed back to the temple. He arrived there at half-past six, and the first thing he did was to ask to see his family. This favor was refused, and he was told that the commune had ordered the separation during the proceedings.—At half-past eight, when supper was announced, he again desired to kiss his children. The jealousy of the commune rendered all his keepers hardhearted, and this consolation was again denied him.

The Assembly was meanwhile thrown into a tumult in consequence of the application of Louis XVI. for the assistance of counsel. Petion strongly insisted that this application ought to be granted. It was opposed by Tallien, Chabot, Merlin, and Billiard-Varennes, who said that it was nothing but an attempt to delay judgment by means of chicanery. The Assembly in the end granted counsel. A deputation was sent to communicate the circumstances to Louis XVI. and to ask whom he would choose. The King named Target, or, if he could not have him,—Tronchet, and both if possible. He also desired to be furnished with pen, ink, and paper, in order to prepare his defence, and to be permitted to see his family. The Convention forthwith decided that he should be supplied with materials for writing, that intimation should be given to the two advocates whom he had chosen, that he should be allowed to communicate freely with them, and that he should be allowed to see his family.

Target refused the commission given to him by Louis XVI. assigned as a reason that he had been obliged to discontinue his practice ever since the year 1785. Tronchet immediately wrote that he was ready to undertake the defence committed to him; and, while the Assembly was considering of the appointment of a new counsel, a letter was received from a citizen of seventy, the venerable Malesherbes, the friend and companion of Turgot, and the most respected magistrate in France. The noble veteran wrote as follows to the president: "I have been twice called to be counsel for him who was my master, in times when that duty was coveted by every one: I owe him the same service now that it is a duty which many people deem dangerous." He requested the president to inform Louis XVI. that he was ready to devote himself to his defence.

Many other citizens made the like offers, which were communicated to the King. He declined them all; accepting only Tronchet and Malesherbes. The commune decided that the two counsel should undergo the strictest search before they were admitted to their client. The Convention, which had directed *free communication*, renewed its order, and they were allowed to enter the Temple freely. On seeing Malesherbes, the King ran forward to meet him. The venerable old man sank at his feet and burst into tears. The King raised him, and they remained long clasped in each other's embrace. They immediately fell to work upon his defence. Commissioners of the Assembly brought the documents every day to the Temple, and had directions to communicate them, but not to let them go out of their possession. The King perused them with great attention, and with a composure which every time excited more and more astonishment in the commissioners.

The only consolation which he had solicited, that of seeing his family, had not yet been granted him, notwithstanding the decree of the Convention. The commune, continuing to raise obstacles, had demanded a copy of the decree. "It is to no purpose to order," said Tallien to the Convention; "if the commune does not choose to comply, nothing will come of it."—These insolent words had raised a violent tumult. The Assembly, however, modifying its decree, ordered that the King should be allowed to have his two children with him, but on condition that they should not return to their mother till the trial was over. The King, sensible that they were more necessary to their mother, would not take them from her, and submitted to this new sorrow with a resignation which no circumstances could shake.

The further the proceedings advanced, the more the importance of the question was felt.—Some were aware that, to proceed against ancient royalty by regicide, was to involve themselves in an inexorable system of vengeance and cruelty, and to declare war to the death against the old order of things. They would fain abolish that state of things, but they had no wish to destroy it in so violent a manner. Others, on the contrary, were desirous of engaging in this war to the death, which admitted of no weakness, no turning back, and placed an abyss between the monarchy and the Revolution. In this comprehensive question, the person of the King was almost entirely lost sight of; and the inquiry was confined to this one point, whether they ought or ought not to break entirely with the past by a signal and terrible act. They fixed their eyes on the result only, regardless of the victim upon which the stroke was about to fall.

* * * * *

The time granted to Louis XVI. for preparing his defence was scarcely sufficient for the examination of the immense mass of materials upon which it was to be founded. His two defenders demanded permission to associate with themselves a third, younger and more active, to draw up and to deliver the defence, while they would seek and prepare matter for it. This young adjunct was Deséze, the advocate, who had defended Bezenval after the 14th of July. The Convention, having granted the defence, did not refuse an additional counsel, and Deséze, like Malesherbes and Tronchet, had free access to the Temple. The papers were carried thither every day by a commission, and shown to Louis XVI. who received them with great coolness, "just as if the proceedings concerned some other person," said a report of the commune. He showed the greatest politeness to the commissioners, and had refreshments brought for them when the sittings lasted longer than usual. While he was thus engaged with his trial, he had devised a method of corresponding with his family. The papers and pens furnished for the purpose of his defence enabled him to write to it, and the princesses pricked their answer upon the paper with a pin. Sometimes these notes were doubled up in balls of thread, which an attendant belonging to the kitchen threw under the table when he brought in the dishes: sometimes they were let down by a string from one story to the other. The unhappy prisoners thus acquainted each other with the state of their health, and it was a great consolation to them to know that they were all well.

At length, M. Deséze, laboring night and day, completed his defence. The King insisted on retrenching from it all that was too rhetorical, and on confining it to the mere discussion of the points which it was essential to urge. On the 26th at half-past nine in the morning, the whole armed force was in motion to conduct him from the Temple to the Feuillans, with the same precautions and in the same order as had been observed on the former occasion. Riding in the carriage of the mayor, he conversed on the way with the same composure as usual; talked of Seneca, of Livy, of the hospitals; he even addressed a very neat joke to one of the municipal officers who sat in the carriage with his hat on. Arrived at the Feuillans, he showed great anxiety for his defenders; he seated himself beside them in the Assembly, surveyed with great composure the benches where his accusers and his judges sat, seemed to examine their faces with the view of discovering the impression produced by the pleading of M. Deseze, and more than once he conversed smiling with Tronchet and Malesherbes. The Assembly received his defence in sullen silence and without any tokens of disapprobation.

The advocate considered in the first place the principles of law, and in the second the facts imputed to Louis XVI. Though the Assembly, in deciding that the King should be tried by it, had explicitly decreed that the inviolability could not be invoked, M. Deséze very ably demonstrated that nothing could limit the defence, and that it remained intact even after the decree: that, consequently, if Louis deemed the inviolability maintainable, he had a right to lay stress on it. He was obliged at the outset to admit the sovereignty of the people; and with all the defenders of the constitution of 1791, he insisted that the sovereignty, though absolute mistress, could bind itself; that it had chosen to do so in regard to Louis XVI. in stipulating the inviolability;—that it had not willed an absurd thing according to the system of the monarchy: that, consequently, the engagement ought to be executed; and that all possible crimes, had the King been guilty of them, could not be punished otherwise than by dethronement. He asserted that without this the constitution of 1791 would be but a barbarous snare laid for Louis XVI., since a promise would have been made him with the secret intention of not performing it. He then said that, if Louis was denied his rights as King, those of citizen ought at least to be left him; and he asked where were the conservative forms which every citizen had a right to claim, such as the distinction between the jury of accusation and that of judgment, the faculty of rejection, the majority of the two-thirds, the secret vote, and the silence of the judges while forming their opinion.

He added with a boldness that met with nothing but absolute silence, that he sought everywhere for judges, and found none but accusers. He then proceeded to the discussion of the facts, which he classed under two heads, those which had preceded, and those which had followed, the acceptance of the constitutional act. The former were shielded by the acceptance of that act; the latter by the inviolability. Still, he refused not to discuss them, and he did so with advantage, because a multitude of insignificant circumstances had been collected, in default of precise proof of concert with foreigners, of which people felt persuaded, but of which no positive evidence had yet been obtained. He repelled victoriously the charge of shedding French blood on the 10th of August. On that day, in fact, the aggressor was not Louis XVI., but the people. It was lawful for Louis XVI., when attacked, to strive to defend himself and to take the necessary precautions.—The magistrates themselves had approved this course, and had given the troops a formal order to repel force by force. Notwithstanding this, said M. Deséze, the King, unwilling to avail himself of this authority, which he held both from nature and the law, had withdrawn into the bosom of the legislative body, for the purpose of avoiding bloodshed. With the conflict that followed he had nothing to do. Nay, it ought to earn him thanks rather than vengeance, since it was in compliance with an order from his hand, that the Swiss gave up the defence of the palace and their lives. It was, therefore, a crying injustice to charge Louis XVI., with having spilt French blood. On that point he had been irreproachable. He had, on the contrary, proved himself to be full of delicacy and humanity.

The advocate concluded with this brief and just passage; the only one in which the virtues of Louis XVI., were touched upon:

"Louis ascended the throne at the age of twenty, and at the age of twenty he gave, upon the throne, an example of morality. He carried to it no culpable weakness, no corrupting passion. In that station he was economical, just, and severe, and proved himself the constant friend of the people. The people wished for the abolition of a disastrous impost which oppressed them; he abolished it. The people demanded the abolition of servitude; he began by abolishing it himself in his domains. The people solicited reforms in the criminal legislation to alleviate the condition of accused persons; he made those reforms. The people desired that thousands of Frenchmen, whom the rigour of our customs had till then deprived of the rights belonging to the citizens, might either acquire or be restored to those rights; he extended that benefit to them by his laws. The people wanted liberty; and he conferred it. He even anticipated their wishes by his sacrifices: and yet it is in the name of this very people that men are now demanding—Citizens, I shall not finish—I pause before history. Consider that it will judge your judgment, and that its judgment will be that of ages!"

As soon as his defender had finished, Louis XVI. delivered a few observations which he had written. "My means of defence," said he, "are now before you. I shall not repeat them. In addressing you, perhaps for the last time, I declare that my conscience reproaches me with nothing, and that my defenders have told you the truth.

"I was never afraid that my conduct should be publicly examined; but it wounds me to the heart to find in the act of accusation the imputation that I caused the blood of the people to be spilt, and, above all, that the calamitous events of the 10th of August are attributed to me.

"I confess that the multiplied proofs which I have given at all times of my love for the people, and the manner in which I have always conducted myself, ought in my opinion to demonstrate that I was not afraid to expose myself in order to prevent bloodshed, and to clear me for ever from such an imputation."

The president then asked Louis XVI., if he had anything more to say in his defence. Louis having declared that he had not, the president informed him that he might retire. Conducted to an adjoining room with his counsel, he showed great anxiety about young Deséze, who appeared to be fatigued with the long defence. In riding back, he conversed with the same serenity with those who accompanied him, and reached the Temple at five o'clock.

* * * * *

Vergniaud presided. "Citizens," said he, "I am about to proclaim the result of the scrutiny. You will observe, I hope, profound silence. When justice has spoken, humanity ought to have its turn."

The Assembly was composed of seven hundred and forty-nine members: fifteen were absent on commissions, eight from illness, five had refused to vote, which reduced the number of deputies present to seven hundred and twenty-one, and the absolute majority to three hundred and sixty-one votes. Two hundred and eighty-six had voted for detention or banishment with different conditions. Two had voted for imprisonment; forty-six for death with reprieve either till peace, or till the ratification of the constitution. Twenty-six had voted for death, but with Mailhe, they had desired that the Assembly should consider whether it might not be expedient to stay the execution. Their vote was nevertheless independent of the latter clause. Three hundred and sixty-one had voted for death unconditionally.

The president then in a sorrowful tone, declared in the name of the Convention that, *the punishment pronounced against Louis Capet is—Death!*

At this moment the defenders of Louis XVI. were introduced at the bar. M. Deséze addressed the Assembly and said that he was sent by his client to put in an appeal to the people from the sentence passed by the Convention. He founded this appeal on the small number of votes which had decided the condemnation, and maintained that, since such doubts had arisen in the minds of the deputies, it was expedient to refer the matter to the nation itself. Tronchet added that, as the penal code had been followed in respect to the severity of the punishment, they were bound to follow it also in respect to the humanity of the forms; and that the form which required two-thirds of the voices, ought not to have been neglected. The venerable Malesherbes spoke in his turn. With a voice interrupted by sobs, "Citizens," said he, "I am not in the habit of public speaking. . . . . I see with pain that I am refused time to muster my ideas on the manner of counting the votes. . . . . I have formerly reflected much on this subject; I have many observations to communicate to you . . . but . . . Citizens . . . forgive my agitation . . . grant me time till to-morrow to arrange my ideas."

The Assembly was moved at the sight of the tears and the gray hair of the venerable old man. "Citizens," said Vergniand to the three counsel, "the Convention has listened to the remonstrances, which it was a sacred duty incumbent on you to make—Will you," added he, addressing the Assembly, "decree the honours of the sitting to the defenders of Louis XVI.?"—"Yes, yes," was the unanimous reply.

Robespierre then spoke, and, referring to the decree passed against an appeal to the people, combated the application of the counsel. Guadet proposed that, without admitting of the appeal to the people, twenty-four hours should be allowed to Malesherbes. Merlin of Doua maintained that nothing whatever could be urged against the manner of counting the votes; for, if the penal code, which was invoked, required two-thirds of the voices for the declaration of the fact, it required only a bare majority for the application of the punishment. Now, in the present case, the culpability had been declared by an almost general unanimity of voices; and therefore it mattered not if only a bare majority had been obtained for the punishment.

After these different observations, the Convention passed to the order of the day upon the demands of the counsel, declared the appeal of Louis to be null, and deferred the question of reprieve to the following day. Next day, the 18th, it was alleged that the enumeration of the votes was not correct, and that it should be taken anew. The whole day was passed in disputation. At length the calculation was ascertained to be correct; and the Assembly was obliged to postpone the question of reprieve to the following day.

At length, on the 19th, this last question was discussed. It was placing the whole of the proceedings in jeopardy, for to Louis XVI. delay was life itself. Thus, after exhausting all their arguments, in discussing the punishment and the appeal, the Girondins and those who wished to save Louis XVI. knew not what further means to employ. They still talked of political reasons, but were told in reply that, if Louis XVI. were dead, people would arm to avenge him; that, if he were alive and detained, they would arm in like manner to deliver him, and that consequently, in either case, the result would be the same. Barrére asserted that it was unworthy of the Assembly thus to parade a head through foreign courts, and to stipulate the life or death of a condemned person as an article of a treaty. He added that this would be a cruelty to Louis XVI. himself, who would suffer death at every movement of the armies. The Assembly, immediately closing the discussion, decided that each member should vote by *Yes* or *No*, without stirring from the spot. On the 20th of January, at three in the morning, the voting terminated, and the president declared, by a majority of three hundred and eighty voices to three hundred and ten, that the execution of Louis Capet should take place without delay.

Slow Progress of Human Advancement.—When we take in consideration the various circumstances which have retarded human advancement, we cannot be surprised that the disenthralment of man from man has not yet been achieved. Under despotisms—and the majority of governments are little else than despotisms—the knowledge of truth and liberty progresses slowly: for the gibbet and the dungeon are of too easy access to be neglected by the governors, especially where custom has made the immolation of a victim a matter but of little moment. Should the ruling few think fit to give a reason for their bloody acts, they fabricate some black and odious lie, calculated to mislead the multitude, and work upon their passions and their prejudices; and the unhappy and enslaved people are made to gloat upon the sufferings and decry the principles of him who would have made them enlightened and happy; they are taught to regard him as one of the deadliest enemies of the human race, and, believing him to be such, they exult at his discomfiture and glory in his downfall. The governors cry "Crucify him!" and the deluded governed loudly echo "Crucify him!" Should the fearless champion of truth escape with life for a time it makes but little difference in favor of his cause. Every thing is against him. The great body of those who are oppressed and who stand most in need of deliverance, are perhaps unable to read; and the oral communication of political knowledge, even in countries professing to enjoy the Liberty of thought and speech, is almost as low and unsafe a method as that adopted by means of books. Wherever, the the body is enslaved, the mind is still more tyrannized over; for the anathema of the priest is ever at the call of the despot; and the hereafter of the first is always more dreaded, by an ignorant people, than the present tyranny of the last. The minds alike of the oppressed and the oppressor are wrapped and confined from infancy to manhood; and thus, benighted and enslaved, does generation follow generation, and those simple truths and principles which, under certain circumstances, might have become universally known and acted upon during the passing of one generation, are, under other circumstances almost unknown, and unregarded at the end of centuries.—*Bray's Labor's Wrongs and Labor's Remedy.*

Importance of Individual Action.—It is stated in the Cincinnati Chronicle, that at an education meeting lately held in that city, the Rev. Dr. Beecher related the following "dream," being a beautiful illustration of the importance of individual action—and showing that in our republican country, although it is only the mass which acts through the laws, it is the *individual* which moves the mass:—*Mer. Jour.*

"He said he had a dream which like other dreams, did not wholly explain itself, and in which some of the natural objects had the power of speech. He was travelling near the sources of the Monongahela, and, in passing over a rough country, at every short distance, met a little stream, which he could step over; but all of them were going the same way. At last, he asked one, where he was going?—'Why,' replied the little rittle rill, 'I am going to New Orleans. I heard the people there want a great canal, a thousand miles long, and fifteen hundred feet wide, and I am going to help make it.' 'And pray what can *you* do? I can step over you.—What can you do?' 'I don't know what I can do; but I shall be there.' And so saying, it hurried on.

He came to another and asked the same question, and received the same answer. All were hurrying on to make the grand canal, in which the steamships of the West with their heavy burdens, were to be transported. On the heads of the Alleghany, Scioto, and the Mississippi, he found thousands more of little streams, hurried on by the same impulses, and which, while he yet spoke to them, passed out of sight. None knew what he could do, but all were determined to do something. He passed on, till he came to the mighty Mississippi, and there he found the canal was made! The noble steam-ships rode proudly on its surface, and, as its waters diminished, they were again replenished to the brim, by every mountain-spring and every stream. Thus do the little rills make the stream, the stream the river, till the united waters of the whole pour on their way, rejoicing, to the glorious ocean. So is man to the mass, and the mass to the grand tide of human affairs. Each little mortal, weak and weary though he be, can do something in making up the mighty stream of human events, as it rolls on to the ocean of eternity."

Religion in South Carolina.—Rev. Dr. Leland Professor in the Theological Seminary of Columbia, S. C., has published a discourse delivered by him before the students at their annual examination, which, according to a notice of it in the Quarterly Register, is devoted to a consideration of the causes of the inefficient condition of the Presbyterian churches in South Carolina.—Dr. Leland states it as an undeniable fact, that the rate of increase in the Presbyterian denomination, for the last thirty years, has been deplorably small. The number of pastors in the upper country has scarcely increased at all since 1805. During the last ten years, about thirty Presbyterian ministers have removed from the state. Twenty-five churches have become extinct within the lapse of thirty-five years. In some of the larger places the churches have prospered and increased, but with the great body of the churches, it has been otherwise. The principal cause to which Dr. Leland ascribes this undesirable result is "the habitual, systematic neglect on the part of the Presbyterian churches generally, of supporting the ministry." Three-fourths of our churches," he says, "raise less than two hundred dollars each, annually, upon an average, to support the ministry." To remove the difficulty he recommends, or rather urges, that "every church now but partially supplied, should take prompt and decisive measures to have the entire labors of a faithful minister"

Such we supposed the state of religion to be and such it will be, we fear, while slavery continues. Strange that Dr. Leland cannot see at once the cause. That which he assigns as the cause, is itself an effect of slaveholding. Give the colored people their rights as men—and see how soon religion would arise in her freedom, and become strong in South Carolina.

N. Y. Evangelist.

Flour Mills.—The N. Y. Commercial Advertiser is giving a series of "Rambles in Midsummer." From No. 13 we extract the following account of the Flour Mills, and business, of Rochester.

"The great business of Rochester is the wheat and flour trade. Its position is such that it affords the natural market for the wheat growers of the great 'granary' of New-York; and the water power supplied by the rapids and falls of the river in the descent, being about two hundred and sixty feet within the city limits, gives the place an advantage over all other localities in the western region of New-York. There is no other town in the world where there are so many flouring mills, constructed upon so large a scale, and built with so much expense and solidity.—When these mills are all in motion, as in ordinarily good times they usually are, they are adequate to the daily manufacture of five thousand barrels of flour, and require daily nearly twenty-five thousand bushels of wheat. Two of these great flouring mills I have visited and examined from the water wheels to the machinery in the attic, viz: the mill of the Messrs. Beach, and that of Mr. Harvey Ely. The former is, I am told, the largest establishment of the kind in the United States, having sixteen runs of stones.—Mr. Ely's mill, however, I believe, is considered as in all respects approaching the nearest to perfection of any of them. The situation is upon the east bank of the river, a few rods above the aqueduct. It stands upon the edge of the canal, and has either nine or twelve run of stones, (I forget which) and the whole edifice seems to be almost full of machinery as the case of a watch—and this machinery seems to be of the most complete and perfect character. For instance, a boat laden with wheat may be run alongside of the mill; the wheat shovelled into a chain of ascending buckets, and carried through every process of cleaning, grinding, cooling, bolting, and being converted into barrels, into which it is pressed by the machinery, ready for the cooper, as the last office, to clap in the head. And the wheat is carried through all the different processes by being handled but once. 1st. It is carried up into the fifth, or topmost loft, where it goes through one machine, to fan out the remaining chaff. It goes through another machine, to be separated from chess and cockle; it is then carried through another, which cleanses it of the smut, if any; it then descends into the hopper, and being ground, it goes into the bolters, whence it passes into buckets again, and is carried up into the cooling chambers, into which it is thrown, and spread for cooling. As it becomes cool, it is carried out by machinery, and brought down cool superfine flour, and packed, as I have before described."

Cotton.—The vigorous attempts which the English government are making to increase the culture of cotton in the East Indies, and improve the quality, must create some little alarm among our Southern neighbors—cotton being the great staple of several of the Southern States. We learn by late English papers that a special general meeting of the Manchester Chamber of Commerce, was held the 12th of August last, for the purpose of receiving the report of the committee on the measures taken by the East India Company for promoting the growth of cotton in India. It appears from this report that the slow and tedious mode of cleaning cotton by means of the churka, by which only 30 or 40 pounds of cotton can be cleaned in a day by three laborers, has hitherto presented a serious obstacle to the cultivation of cotton to a great extent. To obviate this difficulty, agents have been sent to this country, who have succeeded in obtaining some American saw gins—after which models others will be made and sent to India—and also have obtained the services of a number of persons who have been engaged for several years in the Southern Statest in the cultivation of the cotton plant. The committee also report that the Governor General of India has offered three prizes for the growth of a certain quantity and quality of cotton. The first prize of 20,000 rupees, or £2,000; the second of 10,000 rupees, or £1,000; and the third of 5,000 rupees, or £500.

The quantity of cotton produced in the Southern States is immense—and the consequence must be exceedingly unpleasant, provided, in the course of a few years, no market should be found for the great supply. It is estimated that the number of bales of cotton brought into market during the year ending October 1, 1840, will be 2,230,000—nearly the whole of which will be exported. Of this amount about 250,000 bales will be consumed in New England; 600,000 bales sent to France and other ports on the continent of Europe, against 375,000 bales last year—and 1,380,000 bales to Great Britain, against 798,500 bales last year.

It is said that the quantity of cotton now planted is greater than it ever was before. The new crop is already coming in, and notwithstanding what a few croakers may say, it promises to be large, and will probably reach to 2,500,000 bales.

Boston Mer. Jour.

From Barbadoes.—We yesterday received a file of the Barbadian to the 16th ult., but find in the papers nothing of any interest in relation to that island. A summary of intelligence gleaned from papers from some of the neighboring colonies, contain a few particulars worth noting.

The Reformer, of British Guiana, gives a pitiful description of the condition of immigrants to that colony from Barbadoes.

The legislature of Tabago have decided to raise a loan of £30,000 to be appropriated to the encouragement of immigration for the purpose of promoting agriculture in the island.

The depressed state of the cocoa produce of Trinidad has roused the planters to extraordinary exertions, with the hope of obtaining relief from the British Government.

The St. Lucia Palladium reports a great falling off in the crop of sugar this year.

There is an awful catalogue of taxes in the Tobago report of the legislative proceedings.—We notice a few items: on all merchants, £13 10s sterling; venders of goods, &c., not rated as merchants, £5; on rental of houses, £5 per centum per annum, on master mechanics, £1 10s; journeymen, £1; attornies, &c., £1 10s; fishing boats £5; barristers, solicitors, &c., £3; book-keepers and clerks, £1; fire arms, 20s; dogs, 4s; hogsheads, 10s, &c., &c., &c.—*Sun.*

The way to get up a political party.—An inspiriring demagogue in one of our states was once starting the project of a new political party, by the force of which he could rise to office and distinction. A friend assured him that it would be impossible to raise such a party in the state, because the settled convictions of the great body of the people were entirely against its views. "Not impossible at all, but the easiest thing in the world," (replied the sagacious aspirant,) "and I will tell you how: In the first place we will make it for the interest of all the *knaves* to join us, and the knaves will go whither their interest leads, and here we have at once a very respectable party in point of numbers. In the second place every knave can on an average bring over at least two fools, and then we shall have a clear majority of two-thirds of the whole people." The result in this instance showed that the man's calculations were right; for he succeeded beyond all expectation and was elected to Congress in less than two years.—*Professor Stowe.*

An eargerness and zeal for dispute, on every subject, and with every one, shows great self-sufficiency, that never failing sign of great self-ignorance; and true moderation, which consists in an indifference about little things, and in a prudent and well proportioned zeal about things of importance, can proceed from nothing but true knowledge, which has its foundation in self-acquaintance.—*Lord Chatham.*

"*Not Slow.*" A clergyman in the north, very homely in his address, chose for his text a passage in the Psalms. "I said in my haste, all men are liars." "Ay," premised his reverence by way of introduction, "ye said it in your haste, David, did ye? Gin ye had been here, ye might hae said it at your leisure, my man."

The Laird of Logan.

A Fair Hit.—A Presbyterian minister was a few years ago complaining to Gen'l. Jackson of the unprincipled violence of party politics, and lamenting its deliterious influence. "Ah!" (replied the Gen'l., with a sort of roguish solemnity,) "I know it is very bad, but nothing distresses me like the troubles in the Presbyterian church!"

Antiquities.—A friend brought to our office yesterday an apple which grew on a tree, in Marshfield, which was planted by Peregrine White, the first male white person born in New England! The house which was built by the above named individual is still standing in that place, and is doubtless the oldest edifice in this country. The house and from are owned and occupied by the lineal descendant of Peregrine White.

Mer. Jour.